A TREATISE OF THE DIVINE PROMISES;

In five Books.

In the first,
A general Description of their Nature, Kindes, Excellency, right Use, Properties, and the Persons to whom they belong.

In the four last,
A Declaration of the COVENANT it self, the bundle and body of all the PROMISES, and the special PROMISES likewise, which concern a mans self or others, both Temporal, Spiritual and Eternal.

The third Edition.

By EDWARD LEIGH Esquire, and Master of Arts of both Universities.

Godliness hath the Promises of the life that now is, and of that which is to come, 1 Tim. 4. 8.

Whereby are given unto us exceeding great and precious Promises, that by these ye might be made partakers of the divine Nature, 2 Pet. 1. 4.

Having therefore these Promises, let us cleanse our selves from all filthiness of flesh and Spirit, perfecting Holiness in the fear of God, 2 Cor. 7. 1.

LONDON,
Printed by *A. Miller* for *Thomas Underhill* at the Anchor and Bible in *Pauls* Church-yard, near the little North door, 1650.

TO THE RELIGIOVS, Vertuous and every way accompliſht Ladie, and his much honoured good Mother, the Ladie RUTH SCUDAMORE.

Noble Ladie, and my worthie Mother,

Here are two chief Reaſons why I dedicated this Treatiſe of the Promiſes unto your Ladiſhip. Firſt, the excellencie of the Subject, with which I know you are much affected: 2. *My near relation and engagement unto your ſelf. I deemed none fit to patronize ſuch a Work, but ſome* noble Theophilus, *or elect Ladie; and to have ſought a remoter Friend, having one ſo neer and proper, might have been conſtrued follie. I wiſh the Book may give con-*

tent unto your self, and others of Gods people, and then I doubt not but the Dedication of it unto a Christian, and such * a Christian, will be approv'd. The knowledge of the Promises is necessarie for Christians, who do, or ought to live by Faith; and therefore this Treatise (I conceive) may be generally usefull unto them, both for the right performance of holy Duties, the exercise of divine Graces, and likewise to uphold the Soul in all manner of distresses.

1. It will be very usefull for the right performance of any good duty.

What better motive to, and help for Prayer, Hearing, Reading, Meditation, Conference, &c. then to call to minde Gods gracious Promises which he hath made to assist us in those services, and to accept them rightly performed? But because I handle this point in the Treatise it self, mentioning the special Promises made to particular duties, I will here proceed after another manner, and shew, how there are Promises in Scripture for

* As *Paula* & *Marcella* were to *Jerom*, so is your Ladiship to those judicious persons, which resort unto you, a great questioniſt, & they to whom you propoũd your doubts do *jam proficere quam prodesse*, as well benefit by you, as benefit you.

Quis virtutẽ amplectitur ipsa, præmia si tollas? Juven. Sat. 10 He that believes not the judgements will never stick to do any evil, he that believes not the Promises will never be forward to do any good.

for every Commandment.

For the first Commandment,

How many Promises are made to the true Knowledge of God, *Psal.*91.14. to the true acknowledgment of God, *Prov.*6.3. *to the* love of God, *Prov.*8.17. *John* 14.23. 1 *Cor.*8.3. *John* 16.27. *to* confidence in God, *Psal.*125.1. *Jer.*17.7,8. *Ps.*55.22. *Isa.*40.31. *Rom.*5.5. *Psa.*130.5,6,7. *Isa.*26.3. *to the* Fear of God, *Psal.*33.18. *Psal.*115.13. *Psal.*111.5. *Luke* 1.50. *Pro.*1.7. *Pro.*9.10,11. *Pro.* 14.27. *&* 15.33. *Prov.*22.4. *Psal.* 111.10. *Pro.*10.27.

For the second; there is a Promise annexed unto it, Exod.20.6. Deut. 5.10. *And others likewise made in Scripture to* all holy Duties, *as James* 4. 8. *& Isa.* 12.3. *And specially to* Prayer, *Rom.*8.26. *James* 1.5. Reading, *Prov.*1.23. Fasting, *Mat.*6.18. Conference, *Mal.*3.16,17. Meditation, *Psal.* 1. 2.

For the third Commandment; There are many Promises made to those, who glorifie Gods name,

*Pſa.*50.23. *Mat.*10.32. *&* 5. 11. *&* 12.37.

For the fourth Commandment; *See* Levit.26.2,3,4. Iſa.56.2,3,4, 5,6,7. Ezek.20.12,20. Iſa.58.13, 14. Jer.17.24,25,26.

For the fifth Commandment; *There is an expreſſe Promiſe in it to that ſpeciall dutie it injoyneth,* Exod.20.12. *And in other places of Scripture, there are promiſes to ſuch as being* elders in years *give good example to their youngers, and are teachers of good things,* Iſa.65. 20,22. Job 25.26. *To* good Princes, *Pro.*20.28. *&* 29.19. 1 *Kin.* 2.1,2,3,4. *Deut.* 17. 19, 20. *To* good Miniſters, 1 *Pet.*5.2,3,4. *To the* Husband *that is* loving and kinde to his Wife, *Pro.*35.10,11, 12. *To the* Wife *that is* loving *and* reverend *to her Husband, and wiſe and carefull in the education of her children,* Pro.31.28,29,31. 1 Tim. 2.15. *To* good Maſters, *Pro.*5.33. *Deut.*5.18. *Epheſ.*6.8,9. *To* good Parents, *Prov.*10.1. *&* 23,24,25. *To* obedient Children, *Eph.*6.3. *Gen.* 9. 27. *Of* ſpirituall things,

Col.

*Col.*3.20. *Pſal.*127.3. *Jer.*35.19. *Pro.*1.9. & 6.23,24. *To* Subjects, *Jer.*29.7. *Rom.*13.3,5. 1 *Pet.*2.15. *To* Servants, *Pro.*17.2. *Col.*3.24. *Epheſ.*6.8. *To thoſe which do* honour *the* faithfull Miniſters *of* Gods Word, *John* 13. 20. *Mat.* 10.41. *To thoſe that* honour their Elders in years, 1 *Pet.*5.5. *Luke* 14. 1.

For the ſixth Commandment; There are many Promiſes in Scripture made unto thoſe, who ſhall ſeek to preſerve the life of their Neighbour, 1 *John* 4. 12. *Mat.* 6. 14. *Mat.*25.40. *Pro.*25.21,22. *Mat.* 5.7,9. *Pro.*14.29. & 16.32. *Jam.* 1.4. *Pſal.*25.9. *Pro.*11.20. *Pſal.* 133.1. *Luke* 6.35,37. *Prov.*29.7, 22. & 21.3,21. *Iſa.*33.16. *Eccleſ.* 10.4. *And alſo to the* meek, *Mat.* 5.5. *Pſal.* 37. 11. *To the* gentle, *and ſuch as* forgive offences, *Mat.* 6.14,15. *Luke* 6.27. *To thoſe that are of a* peaceable *and* quiet Spirit, *deſirous of* peace, 1 *Pet.* 3. 10,11, 22. *Prov.* 20. 22. *To the* peacemakers, *Mat.*5.9. *Prov.*12.20. *To the* mercifull, *Mat.*5.7.25,34. *To*

thoſe that are kinde to their enemies, *Luke* 6.35.

For the ſeventh Commandment; *Chaſtitie is a fruit of the* Spirit, *Gal.*5.22. *And there are Promiſes to it*, 1 Cor.6.19. *Ezekiel* 18.6,9.

For the eighth Commandment; *See* Heb.13.16. Mat.5.7. Deut.5. 10. & 24.12,13,19. Iſa.58.8. Eze. 18.9. Prov.11.26. & 19.17. Pro. 21.3.21, & 22.9. & 28.27. Pſal. 14.5. Pſal.116.6. Mat.6.4. & 10. 42. Luke 6.38. & 11.41. & 14. 24. & 18.22. 2 Cor.9.10. Pro.3.10. *God promiſeth a temporall and eternall benediction to thoſe that are righteous and bountifull to the poor*, *Pſal.*15.5, & 112.9. *There are Promiſes alſo to* righteouſneſſe, *or* juſt dealing, *Mat.*6.33. *Prov.* 10. 2. & 21.21. *Prov.* 28. 20. *To the* publick Magiſtrate that dealeth juſtly in Judgement, *Prov.*16.12. & 25.5. & 15.27. & 28. 16. *To the* private perſon that dealeth juſtly, *Deut.*25.15. *To him that being* juſt uſeth diligence in his calling, *Pro.*10.4. & 12.24.

For the ninth Commandment; *See*

1 *Pet.*

1 *Pet.*3.10. *Luke* 6.37. *Gen.*12.3. *Prov.*13.2.& 18.20.& 20.15,22. *most ample goods are promiſed to thoſe that* ſpeak the truth from the heart, *Pſ.*15.9. *Pr.*12.19,23.

For the tenth Commandment; *See* 2 *Pet.*1.4. *Mat.*5.8. *James* 4.5,6. 2 *Cor.*12.9. *Prov.*22.5,11. *Pſalm* 24.4,5.& 33.2. *Pro.*14.22.

Thus graciouſly doth God deal with his people, he might out of his abſolute ſoveraignty over us, command onely, and wee were bound then to obey; but he is pleaſed (the better to quicken us to obedience) to annex theſe gracious Promiſes, to his righteous Commandments, and thoſe that truly perform the dutie which he commands, ſhall undoubtedly receive the mercie which he promiſeth.

Secondly, This Treatiſe of the Promiſes, may be uſefull (I ſuppoſe) for the quickning and exerciſing all holy graces. How doth the ſound knowledge and frequent meditation of Gods ſweet and precious Promiſes, *ſtrengthen Faith, quicken Hope, inflame Zeal, con-*

firm Patience, and foster all the graces of Gods Spirit? When wee stagger through unbelief, and are tempted to doubt of any thing, if we would have recourse to the Promises, they would uphold us: as for example; If this cogitation should arise in mee, certainly if I do not as the world doth, I shall lose my credit, and never come to any wealth or estate like others, by and by I should remember what is written touching this matter, 1 Sam. 3. 20. *Mat.*6.33. *And then consider the generality and certainty of these and other Promises, and that would settle the soul.*

Lastly, Against all troubles inward, outward, painfull, sinfull, of soul, bodie, good name, state, Faith in Gods Promises is a soveraign Antidote; This is my comfort in my affliction (saith David) thy Word *(that is, thy Promise made unto me in thy Word)* hath quickned me, *Psal.*119.50. *He telleth not what kinde of trouble he was in; in any trouble whatsoever, he received singular comfort by meditation*

in

in the Promiſes: by Gods Promiſes, adverſitie, ſickneſſe, poverty and death of Friends are ſweetned, we are upholden by them in time of temptation, and in the pangs of death, receive conſolation: Againſt all evils that may aſſail us, three things there are that We may with joy behold in the Promiſe; 1. *Protection.* 2. *Reſtitution.* 3. *Deliverance. Doth the Lord permit us to temptation? his grace is ſufficient to ſupport us,* 2 Cor. 12.9. *Doth he ſuffer us to be overcome in temptation? yet promiſeth he reſtitution by a new act of grace, raiſing us, and at length to ſet us out of the reach of all temptations. In the defects of good things, and the ſmal meaſures thereof, We may draw comfort likewiſe from the Promiſes. God promiſeth,* 1. *Preſervation,* 2. *Growth,* 3. *Perfection of grace and glory. If We enjoy any good grace of God, though in never ſo weak meaſure; firſt he aſſures us, that little is a pledge of more,* 2 Cor. 1.22. *Secondly, even that little he will enable to get finall victorie,*

Revel.

*Revel.*3.8. *and will* perfect it to the day of the Lord Jesus, *Phil.* 1.6. *and after this life make us* pure as he is pure, perfect as our heavenly Father is perfect.

Thus we see what balme *there is in* Gilead, *what sweetnesse in Gods Promises; they are the Christians* Aqua vitæ, *to revive him, when he is ready to swound; in all or in any estate he may extract abundance of comfort from that thrice precious Promise,* Psal.84.11. *and those three heavenly conduits of sweetest consolation,* Rom.8.18, 28,32. *And if one or a few verses afford so much comfort, what cordiall sweetnesse and refreshing may a Christian suck, out of all those* Wels and Brests of Consolation and Salvation? *Indeed the Faithfull can never want grounds of comfort. First, God the Father is the* God of all Consolation, comforting them in all their troubles. 2 *Cor.*3.4. *Secondly, Christ is the* fountain of comfort, *ver.*5. *Thirdly, the holy Ghost is the* Comforter of all the faithfull, *John* 14.16.

Isa.12.3. Isa.66.11.

14.16,20. & 15.16.7.13. *Fourthly, All the Scripture makes for their comfort*, Rom. 15.4. *The whole Gospel is a plentifull* Storehouse of Comfort, *called*, 1. Good *or* gladsome tidings, *Isa.* 9.3.52.7. *and a good* Word, *Heb.* 6. 5. *because it cheareth the heart, as good news doth him that is in heavinesse.* 2. The Gospel of Peace, *Rom.* 10.15. *Ephes.* 6.15. *because it pacifieth a troubled conscience: but the very pith, marrow and quintessence of all true consolation is contained in the* Evangelicall Promises, *Psa.* 119.92. *Thus assuring my self, that your Ladiship will often peruse this Book, wishing that your* Soul *may daily prosper by it, and that the Lord would now* fill you with all joy and peace in believing these Promises, *and hereafter crown you with all happinesse in the full fruition of the things promised, I rest,*

3 Ep. of Ioh. 2. Rom. 15.13

Your obliged Son
and Servant
EDWARD LEIGH.

TO THE Christian Reader.

Reader, as I desire thy good by this Treatise, so let me crave thy favourable Acceptance of my honest Intentions. This *Golden Mine*, and *Rich Treasure* of the *Promises*, hath not yet been fully opened and displaied unto the World. Some that have written of Faith have handled some of the DIVINE PROMISES, and other little Treatises there are (I confesse) alreadie extant concerning this very Argument. Far be it from me (who have made use of them all, and many other worthy Writers for the compiling of this Treatise) to disparage the meanest of them, who have written anything of so excellent a Subject. But I dare appeal to those who are judicious, and have read the Treatises out in that kinde, whether any or all of them have either yet methodically ranged, or fully handled all the speciall Promises, both of which I have at least endeavoured to accomplish. I speak not this (as I said afore)

to

to derogate from them, nor yet to arrogate any thing to my ſelf, but rather to give ſatisfaction unto ſuch who will be ready to pretend, that others have written of this Subject, and therefore this Work of mine is needleſſe. The Proverb ſaith, *Store is no ſore*; and I think there is no great cauſe to complain of ſatietie in this kinde. Beſides, I handle both the Covenant and Speciall Promiſes together, whereas thoſe who write profeſſedly of the Covenant, ſay but little of the Promiſes, and thoſe who expreſly treat of the Promiſes, ſay but little or nothing of the Covenant. Furthermore, my method differs much from theirs, that have laboured in this kinde; for they commonly in handling the Promiſes alledge ſuch and ſuch Scriptures generally and in the lump. But I have in many of the Graces, and moſt of the Duties, ſet down *Promiſes*, both of and to, as *Promiſes*, 1 Of the Grace. 2. Unto it. *Promiſes*; 1. To enable to the Dutie. 2. Alſo to accept and reward it: and I have often particulariz'd the things promiſed; by ranking and marſhalling them into their ſeverall Heads, and ſhewing diſtinctly the ſpeciall Rewards, whether Temporall, Spirituall, or Eternall of ſuch or ſuch a Grace, or Dutie. My chiefeſt motive and inducement to publiſh this Work, next unto the promoting of Gods glorie, was the

the benefit of Christians, which fruit of my labours, I have already promised to my self, having both read Exhortations in Books to the performance of such a Work, and heard complaints from Christians, of the want of such a Work. If any should demand, *cui bono*, For what use may such a Treatise serve, or what profit can redound to Christians by it? I may answer with the Apostle, and say of it, as he doth of Circumcision, *much every way*. But I forbear to exemplifie, or instance the particulars, since I have done it alreadie in the former Epistle, and the Work it self will sufficiently shew it. O but may some say, This Work would well have become an experienced Divine furnished with rich abilities of learning and pietie: all that I grant, and had it been done by such an one, I should both have spared my own pains, and made use of his most willingly. But since that is rather to be desired, then yet to be expected, I (who abound with leisure) was willing to make this Essay, both that I might imploy my own * Talent, and gratifie the desires of Christians. For their sakes (though I must expect severall censures, according to the variety of mens humours) am I willing, *conferre aliquid in publicum*, to cast in my Mite into the common Treasury. If thou findest Faults and *Errata* in the Book, let love cover them,

Rom. 3. 12.

* *Pudeat illos* (saith *Tully*) *qui ita in studiis se abdiderunt, ut ad vitam communem nullum fructum proferre possint. Paulum sepultæ distat inertiæ, Celata virtus.* Hor. *l.* 4. *Carm. Od.* 9. *Triste mortalitatis privilegium est, &c.* Euphormio.

For

For to erre (as the Satyriſt ſaith) is the ſad priviledge of mortality, and he (of all men) erreth moſt, who challengeth a priviledge from errour. Thus praying to the Lord, that thou maiſt reap much good from theſe Promiſes, and promiſing to my ſelf no little comfort from thy Prayers, I reſt

Thy true Chriſtian Friend,

and heartie Wel-wiſher

EDWARD LEIGH.

The Table of the first Book.

In this first Book six things concerning the Promises in general, are handled.

1. The nature of the Promises, where
   - 1. The word is opened according to the expresions of it in languages, and acceptions of it in Scripture.
   - 2. The thing defined in general, and distinguished into
     - 1. Civil,
     - 2. Religious,
     - 3. Divine, which divine Promises, are
       - 1. Defined,
       - 2. Differenced from a
         - 1. Purpose,
         - 2. Threatning.
         - 3. Command.
       - 3. Described to be the
         - 1. Grounds of our hope,
         - 2. Objects of our faith.
2. The kindes of them, The Promises are
   - 1. Legal, or Evangelical.
   - 2. General, or Particular.
   - 3 Principal, or lesse principal.
   - 4. Direct, or by consequent.
   - 5. Absolute, or conditional.
   - 6. Pertaining to
     - 1. This life,
       - 1. Temporal.
       - 2. Spiritual.
     - 2. The life to come,
       - Eternal.
3. The excellencie of them.
4. The right use of them,
   - 1. In general, we must labour,
     - 1. To be acquainted with them.
     - 2. Faithfully to remember them.
     - 3. Wisely & fitly to apply them, by
       - 1. Fixed meditation,
         - 1. Marking the Promise.
         - 2. Musing of it.
         - 3. Making it familiar to us.
       - 2. Fervent Prayer, where of living by Faith.
   - 2. Special rules directing us how to use them.
     - 1. General Promises are particularly, and particulars generally appliable.
     - 2. Promises are subordinated and performed with dependance.
     - 3. The experience of God in his Promises confirmeth faith, and nourisheth hope.
       - 1. Experiments God hath given us in others,
       - 2. Experience of his mercy in our selves.
     - 4 Gods Promises to us must be the rule of our praiers to him,
       - 1. The ground for what, and rule how we must pray.
       - 2. God will not perform Promises, till by prayer they be sought for.
5. The properties of them, Gods promises are
   - 1. Free.
   - 2. Full in respect of
     - 1. Persons.
     - 2. Things.
   - 3. Firm & faithfull yet
     - 1. God give not alwaies the thing promised, but sometimes that which is equivalent or better, nor to the same parties, but to them or their posteritie.
     - 2. The time of accomplishing them is uncertain.
6. The Persons to whom the Promises belong,
   - 1. Christ as the Head.
   - 2. His Members.

A TREATISE OF THE *Divine* PROMISES.

The first Book.

CHAP. I.

1. *The Nature of the Promises.*

THERE are three things to bee known in the Word, 1. *Precepts or commandments*, becauſe they teach obedience. 2. *Threatnings*, becauſe they reſtrain diſobedience. 3. *Promiſes*, becauſe they ſerve to confirm us in our obedience.

Perkins on Hab. 2. 4. Faith in the Commandments (ſaith *Dike*) breeds obedience; in the threatnings, fear; in the Promiſes, comfort.

Promiſe is oftentimes uſed in the New Teſtament both in the *Singular*

Book I.

Singular and *Plurall number*, especially in * St *Pauls* Epistles: it signifieth by an excellencie the *Gospel it self*, or the Promise of giving the *Messiah*, and free reconciliation with God by him. It is called by a *Synecdoche* (saith *Polanus*) *the Word*, Psalm 56.4, 10. In God *will I praise his Word*, that is, his *Promise*, saith *Junius*; and sometimes it is taken by a *Metonymie*, (as *Beza* and *Piscator* have observed) for the *good things promised*, Gal. 3. 14. The *Promise of the Spirit*, for the Spirit promised, *Acts* 1.4. *Wait for the promise of the Father*, that

The Greek words for *Promise* in the New Testament are ἐπαγγελία, which is rendred in the English a Message, 1 Iohn 1. 5. of ὅτι & ἀγγελία *nuncius*, but most usually a *Promise*, Ephes. 3.6. 1 Iohn 2.25. and often in the *Galatians* it signifieth, *Gratuitam ultroneámque promissionẽ*, a free and willing Promise, as both *Budeus* and *Beza* have observed. & ἐπάγγελμα, 2 Pet. 1 4. which properly signifieth a *Publike Promise* made *in foro*, before many, *ab* ἐπαγγέλλειν, *id est*, *nunciare*, *edicere*. The Latine, 1. *Promissum & promissio* (whence comes the French word *Promesse*, and the English *Promise*) *à pro & mitto*, *præmittitur enim promissio rei præstandæ*. 2. *Pollicitum*, or *pollicitatio*, which also signifieth a *free Promise*; it cometh of *Polliceor*, and that of *porro & liceor*. *Pollicemur spontè*, *promittimus rogati*, saith *Servius* on *Virg.* 3. *Sponsio* from *Spondere*, *quasi spondeo dicere*, saith *Scaliger*. *Illyric. Clav. Script.* * Rom. 4.16. Gal 3.18. As often as S. *Paul* compares the Law with the Promise, he makes a comparison between the Law and Gospel. *Illyric. ubi supra.* *Promissio interdum idem valet quod res promissa.* Piscator. Acts 2. 33, 38, 39. and 7. 17. and 26. 7.

is

Book I.

is, the good promiſed, *viz.* the Holy Ghoſt, *You are ſealed with the Spirit of Promiſe*, *Epheſ.* 1.13. that is, with the Spirit promiſed: So *Gal.* 3. 22. *That the Promiſe by faith of Jeſus Chriſt*, that is, the thing promiſed, remiſſion of ſin, and life everlaſting, *Heb.* 10. 36. *Ye have need of patience*, that *ye might receive the Promiſe*, that is, eternall glory promiſed, *Heb.* 6.12. *Who through faith and patience inherit the Promiſes*; that is, life promiſed, by a Metonymie, 2 *Tim.* 1.1. It is called, the *Promiſe of life*, for life promiſed.

See Heb. 9. 15. & 11. 9, 17 33, 39.

A Promiſe is a revelation of ſome ſuch truth as ſhall be beneficiall to me in particular. The truth of ſuch a Promiſe conſiſts in the certainty of performance, the goodneſs of it in the quality of the thing promiſed.

The definition of a Promiſe in general.

Promiſe is, 1. A word, paſſed from man to man, for performance of ſome lawfull things; as in contracts, bargains, marriages, and

Book I.

and other affairs of common life: This is a civil Promiſe: ſuch a one *Laban* made to *Jacob*, for giving his daughter: *David* to *Jonathan*.

2. Our word paſſed and given unto God, for ſome duty which we will do unto his honour, *Pſal.* 66.13,14. *I will pay thee my vows which my lips have promiſed*, Num. 30.2. *He ſhall not break his promiſe.* This is a religious or holy Promiſe, called a Vow in Scripture.

3. The Word of God given unto men for the performance of ſome good, or for removing ſome evil, ſpiritual or bodily, *Pſal.* 119. 103. *How ſweet are thy promiſes unto my mouth?* And *ver.* 38,49. This is a divine Promiſe. Of theſe I purpoſe to treat: and the divine Promiſes are thus defined.

Promiſsio Dei eſt denunciatio futurorum bonorum nobis dandorũ, ut ex'eis conſolationem habeamus, & fiducia noſtra in Deum confirmetur. Polanus.

The Promiſes are declarations of Gods favour towards Man, and of his providence over him for his good.

Or thus:

The Promiſes are all thoſe declarations of Gods will, wherein he ſignifieth in the Goſpel, what good

good he will freely beſtow.

I ſhall define them in this manner,

The Promiſes are outward declarations of Gods will concerning good to be received, and evil to be removed; I call them *outward declarations*, to diſtinguiſh them from inward purpoſes, *concerning good*, to diſtinguiſh them from threatnings, which are alſo declarations of Gods will, but for evil to be inflicted: *concerning good to be received*, &c. to diſtinguiſh them from commands, which declare Gods will for good, but that of duty to be done to him, not of mercie to be received from him.

Faith and Hope agree in their ground, both of them are grounded on Gods promiſes, but *Fides credit promiſſioni divinæ, ſpes patienter expectat præſtationem promiſſionis*, ſaith *Polan.* Faith believes the truth of Gods promiſes: Hope waiteth till God manifeſt and accompliſh his truth.

The Promiſes of the Word are as ſo many Legacies bequeathed us by our heavenly Father, and by his Son Jeſus Chriſt, in his laſt will and teſtament.

The *Promiſes* are *the grounds of our Hope*, and *the objects of our Faith.*

1. The *grounds of our Hope*, *Remember thy Word* (*i.e.* the promiſe

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miſe of mercy and grace) *unto thy ſervant, upon which thou haſt cauſed me to hope,* Pſal. 119.49. & 81. verſe, *I hope in thy Word:* Therefore Hope is termed, the *hope of the Goſpel,* Col. 1.23. that is, an Hope which waiteth for thoſe things which in the Goſpel are promiſed. This was the ground of *Simeons* hope, *Luke* 2.25. We have no reaſon to hope for any thing which is not promiſed, or upon any other condition, then as promiſed.

The Apoſtle uſeth this Argument, why we ſhould not *caſt away our confidence* or ſlacken our hope, becauſe there is a Promiſe, *Heb.* 10. 35, 36. which is a firm foundation for our confidence to reſt upon: So *Abraham* is ſaid, *Rom.* 4. 18. to have *beleeved againſt hope* (of ſenſe and reaſon) *under hope* (of Gods Word) for the ground of that hope is added, *according to that which was ſpoken* (to that word of Promiſe) *ſo ſhall thy ſeed be*; and elſewhere, to *look for a citie that hath*

Heb 11.10.

founda

foundations, that is, (as one expounds it) a City which was built upon the immutable ſtability of Gods Oath and Promiſes.

Theſe Promiſes are of all needfull things in the world, both ſpiritual and temporal; of aſſiſtance under all croſſes, and of deliverance from them, and at length of eternal glory and happineſſe in Heaven, which (becauſe it is furtheſt off, and includeth in it an accompliſhment of all other Promiſes) is the moſt proper object of Hope, in which reſpect the Scripture doth thus intitle it, *Hope of Salvation*, 1 Theſſ. 5.8. *Hope of eternall life*, Tit. 3.7. *Hope of glory*, Rom. 5.2.

At this Cape of good hope arrives every good Chriſtian, every true Iſraelite. The reſt are either hopeleſſe, *Being aliens from the covenant of promiſe*, or overhoping, without evidence and due qualification fondly expecting the Promiſe.

Preſumendo ſperant, & ſperando pereunt.

2. The Promiſes are the *objects of our Faith*, and alſo the

Heb. 11. 11.

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foundation of it; whatsoever is promised, may and must be believed; and whatsoever is believed without a Promise, is rather presumed. The Gospel is called, *The word of Faith*, Rom. 10. 18. The *Ephesians* believed after that they heard the Gospel, *Eph.* 1. 13.

Promissiones vocantur obiectum fidei, per metonymiam adiuncti.

The object of true Faith is,

The object of faith is Christ, or the Gospel and the Promises thereof.

1. Principal, the Promise of salvation by Christ, this is the main Promise. *So God loved the world that he gave his only begotten Son, to the end, that whosoever believeth in him, should not perish, but have everlasting life.*

The order wherin faith layes hold upon the Promises, Ioh. 3. 16.

2. All inferiour Promises annexed thereunto, of temporall blessings, as food, raiment, health, peace, liberty, deliverance in temptations, safety in dangers, *&c.* these depend upon the main Promise of Christ, so far forth as they are for our good: for in *Christ all the Promises of God* (whether they concern life eternal, or this temporal life) *are yea and Amen*, that is, sure and certain to Gods children.

2 Cor. 1. 20.

True

True Faith firſt of all directly and plainly faſteneth it ſelf, on the main Promiſe of God in Chriſt, but after and with this on all other Promiſes that concern ſoul or body. The heart that ſaith by faith, God will pardon my ſin and ſave my ſoul, will ſay alſo by the ſame faith, God will give me food and raiment, and all things ſufficient for this life, *Rom.* 4.18. *Abraham* by the ſame faith, whereby he was juſtified, believed Gods Promiſe, that he ſhould have a Son in his old age: and *Noah* believed Gods Promiſe of his preſervation in the Ark, by the ſame faith whereby he was made heir of righteouſneſſe. Firſt, faith apprehends mercy in Chriſt, and then providence for this life.

Object. Juſtifying Faith believes the Creation, and all other holy truths, *Heb.* 11. beſides the Promiſes; therefore the Promiſes are not the only object of faith.

Anſw. But not imploying her ſelf about them, as her ſpecial object,

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but presuppoſing them as neceſſary Antecedents.

Object. Juſtifying Faith believes other Promiſes, beſides that of Chriſt and ſalvation by him, as concerning ſtrength in tentations, moderation of afflictions, comforts of this life.

Anſw. True, but as Appendants and Appurtenances to the main and principal Promiſe: for in Chriſt, that is, the fundamental *Promiſe*, concerning Chriſt, *All*, that is, the other depending *Promiſes, are yea and Amen.* The proper and peculiar object then of juſtifying faith, is the *Evangelical Promiſe:* other things are believed, ſome as neceſſary Antecedents, ſome as neceſſary conſequents of this. But faith finds life and ſalvation, neither in the Hiſtories of the Creation, nor in the legal Commandments, Threatnings, Promiſes, but only in the *Covenant of Grace.*

CHAP.

CHAP. II.

2. *The Kindes of them.*

SOme divide them thus:
The Promiſes are either General or Particular, Real or Perſonal, Conditional or Free, Temporal or Eternal.

Others thus:
They are either Spirituall or Temporal, concerning this life or the life to come, of things ſimply neceſſary to ſalvation, or of things good in themſelves, but not alwaies good for us.

The Promiſes are either Legal or Evangelical, General or Particular, Principal or leſſe Principal, Direct or by Conſequent, Abſolute or Conditional, Temporal, Spiritual or Eternal.

There are Promiſes *Legal and Evangelical.

Legal are made on condition of works, as the perfect keeping of the Law, which none ſince *Adam*, ſave Chriſt, can

* The Promiſes of the Law are directed and made to the perſon of every man; particularly thoſe of the Goſpel are firſt directed and made to Chriſt, and then by conſequent to them that are by faith ingraffed into him. *Perk.*

lay claim to, *Deut.*7.12. *Jer.*7.3, 23. Theſe ſhould be uneffectual, if Chriſt had not for us fulfilled that righteouſneſſe whereupon they hang, *Gal.*2.16.

Evangelicall are made on condition of believing and repenting, 2 *Cor.*7.10. *John* 3.15.

Theſe are made to the worker, not for the merit of his work, but for Chriſts merit, in which both his perſon and work are accepted.

Legall Promiſes or ſentences, may be found in the New Teſtament, as *Rom.* 2. 8,9. to the 13. *Rom.*10.5.*Gal.*3.10,12.and Evangelical Promiſes of grace may be found in the Old Teſtament, as *Pſal.*32.1,2. *Jer.*31.31,32.

Both theſe are either generall or indefinite, propounded to all,

The Evangelical Promiſe is called the Promiſe of Grace; becauſe it is freely given, and freely performed, and the Promiſe of the Spirit, *Gal.*3 14. becauſe the Spirit is both the author and applier of it. *Promiſſiones Evangelij præſtantiores legalibus dicuntur, primò quia conditio legis eſt*, Hoctac & vives; *id quod ſimpliciter impoſſibile eſt, quando lex nos invenit peccatores, nec ullum relinquit pœnitentiæ locum, quod facit Evangelium. Deinde verò promiſſiones Evangelij habent comitem efficaciam Spiritus Sancti apud electos, promiſſiones Legales apud neminem. Tertiò promiſſio Evangelij complectitur donum perſeverantiæ, Promiſſio legis minimè. Quartò promiſſiones legis ſunt obſcuræ, Evangelij ſole meridiano clariores. Quinto promiſſiones legales pertinent ad ſolos Judæos, promiſſiones Evangelij indiſcriminatim ad omnes. Denique, promiſſio legis eſt poſſeſſio terræ Chanaan, ſeu vita beata in illius poſſeſſione. Promiſſio Evangelij eſt vita beata in cœlis degenda.* Cameron.

all, *Exod.*20.6. *John* 3.16,17,18.

Or particular, directed to ſome kinde of perſons, few or one, *Exod.*20.12. *Matth.*9.2. *Numb.* 25.12,13.

There are Promiſes principall, and leſſe principall.

1. Principall, as righteouſneſſe, remiſſion of ſins.

2. Leſſe principall, deliverance in afflictions, ſafety in dangers, health, wealth.

There are direct or expreſſe Promiſes, and Promiſes by conſequent.

Direct, as that which was made to *Abraham* of a *Son*, Gen.18. To *Paul*, that not one in the Ship ſhould loſe his life, *Act.*27.

Promiſes are implied by conſequence, either in the examples or prayers of faithfull Saints.

What he promiſeth to any, he promiſeth to all in an equal eſtate.

1. In their examples, by thoſe bleſſings which they have enjoyed: Gods giving it to one, is a promiſing it to all. Thus doth S. *James* urge that end which God gave to *Jobs* troubles, as a ground of our faith, to make us

Iam. 5.11

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wait for a like deliverance in troubles. St *Paul* assures us, that for this cause *God comforted him in his tribulation, that he might be able to comfort them which were in any trouble, by the comfort wherewith he was comforted of God*, 2 *Cor.*1.4. *Whatsoever things were written* (whether Precepts, Promises, threatnings, or examples) *are written for our learning, that we through patience and comfort of the Scriptures might have hope*, Rom.15.4.

2. In their prayers, by those things which they prayed for in faith, and obtained. The faithfull calling upon God, and Gods gracious hearing of them, are as much as a Promise, that God in such and such things will hear us calling upon him. *David* made this a ground of his faith, *Ps.*22. 4, 5.

That there shall be no waters of a floud to destroy all flesh, *Gen.*9. 11.15.

There are Promises Absolute and Conditional.

1. Absolute, which God hath simply determined to accomplish even as they are propounded, as before

before Christ was manifested in the flesh, the Promise of the *Messiah*, Isa. 7. 14. and of calling the *Gentiles*, Isa. 42. 1. since that time the Promise of calling the Jews, *Rom.* 11. 26. and of Christs second coming in glory, *Matth.* 24. 30.

2. Conditional, which are no further promised, then God in wisdom seeth to be most meet for his own glory and his childrens [a] good.

Thus are promised:

1. All temporall blessings, which * *Lazarus* wanted.

2. Freedom from all crosses and [b] troubles, *Job* and other Saints had their part in many of them.

3. Freedom from all temptations, Christ himself was tempted.

4. Lesse principal graces, the common gifts of the Spirit: these are distributed severally, 1 *Cor.* 12. 8.

5. The measure of sanctifying graces, some Saints have a greater.

a Psal 84. 11. No *good thing* doth he withhold, Psal 34. 10. They shall want nothing *(that is good)* they are good in themselves, not alwaies good for us. * Luk 16. 20.

b The evil of troubles shal not hurt them, Iob 5. 19. Psal 23. 4. Ichn 17 15.

c The godly shall be delivered from the evil of temptation and persecution. So that Promise. Rev. 3. 10. is to be understood *Polan. Syntag.*

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er measure of grace, and some a leſſe.

Some Promiſes are in divers rſpects both abſolute and conditionall, as that *Exod.* 3. 17. of bringing the Iſraelites into the land of *Canaan*: for in reſpect of the people of Iſrael, it was abſolute, and at length really accompliſhed; but if we conſider all the particular Iſraelites, it had an implicite condition, *viz.* if they were obedient to God.

Laſtly, The Promiſes are either ſuch as pertain unto this life, or the life to come.

The Promiſes pertaining unto this life, are either Spirituall concerning the ſoul, ſuch are the promiſes of Gods graces; or Temporall, concerning the body, as health, wealth.

The Promiſes appertaining unto the life to come, are, eternal life, the crown of glory, which concern both ſoul and body.

Theſe I ſhall handle fully afterward.

CHAP.

CHAP. III.

3. *The Excellency of them.*

THE Promiſes of God are a rich Mine of Spirituall and heavenly Treaſures; they are a garden of moſt precious Flowers, of medicinable Herbs; they are as the Pool of *Bitheſda*, for all diſeaſes, for all ſorts of perſons, and at all times.

They are called, *The unſearchable riches of Chriſt*, Epheſ. 3. 6,8. To aſſure us, that he is a very rich man that hath his heart ſtored with the Promiſes of God well applied. One ſtiles them, *Pabulum fidei*, the food of faith. As faith is the life of the ſoul, ſo Gods Promiſe is the life of faith. They are the *inheritance of Gods people*. *David* did ſo account of them (*Thy Promiſes have I claimed as mine heritage for ever, for they are the joy of my heart*,

The Lord calleth them the *bonds of love*. Hoſea 11.4.

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heart, Psal. 119. 111.) and all the people of God are *Heirs* of all his *Promises*, Rom. 9. 8. The very keeping of the Records of these Promises was a great Prerogative to the * Jews, *Rom.* 3. 2. and it is accounted a singular happinesse for the Gentiles, that they may now partake of these Promises, *Ephes.* 3. 6. The Apostle *Peter* saith, that they are *exceeding great and precious Promises*, 2 Pet. 1. 4. which God hath given to us. They are most *great and precious*: for quantity, Great, exceeding great; for quality, Good, exceeding good, *Precious*.

1. In respect of the Author of them, God; He is said in Scripture to be the giver of them, *Rom.* 1. 2. 1 *Tim.* 1. 1. *Titus* 1. 2.

2. The ground of them, Jesus Christ, for whose sake we obtain them, and the price hee payed to purchase them

* To them pertained the promises made to the Patriarchs touching the Messias. Rom. 9. 4. *Perkins.* The Promises which were of two sorts, either temporall, as touching the inheritance of the land of *Canaan*, or Spirituall of the Messiah. *Grynæus.* Both legall Promises and Evangelicall. *Pet. Martyr. Paræus.* Both of this life and the next. *Pellican.* These Promises first belonged to them, and upon their rejecting they were fulfilled upon the Gentile's. *Ofiander.*

for

for us, his [a] precious blood, 1 *Pet.*1.19.

3. The manner, how they are given, freely; the fountain from which they ſpring is the precious loving [b] kindeneſſe of God, *Pſalm* 36.7.

4. The means whereby they are apprehended, that precious grace of faith, 2 *Pet.*1.1.

5. The great and ineſtimable profit flowing from them, and the end why they are beſtowed upon us, that we might be *partakers of the* [c] *Divine Nature*, that is, of the graces of the holy Ghoſt.

6. [d] In regard of the excellencie of the things promiſed, *Life and godlineſſe*, or *Glory and vertue*, which the Apoſtle *Peter* mentioned, *ver.*3. of that 1. *Chapter.*

The ordinary Gloſſe, would have life eternal to be there promiſed.

There is nothing in the world ſo excellent, ſo precious, ſo ſweet and ſo comfortable,

a *Forta ſſis epithetum* [*pretioſa*] *nonnullum reſpectum habet ad pretium ſanguinis Chriſti, & meritorum eius*, Lorinus *in loc.*

b *Quelibet divina promiſſio eſt dilectionis Dei erga nos teſtimonium.* Calv. *l.*3. *Inſtit. cap.*2.

c *Excellentiã promiſſionum inde oſtendit, quòd nos tandem efficiant naturæ divinæ conſortes.* Calvin on this place of S. *Peter.*

d *Piſcator. in loc.* If the Promiſes be ſo ſweet, what ſweetneſſe ſhall we find in the performance of them, 1 *Cor.* 2.9.

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able, as the Promiſes are, *Pſal.* 119.103.

[c] *Cardan* ſaith, That every precious ſtone hath ſome egregious vertue; and *Joſephus* obſerveth, That the ſplendour and brightneſſe of the precious ſtones in the high-Prieſts breſt-plate foreſhewed victory.

[c] *Cardan. ſubtil. l. 7. Joſeph. Antiq. l. 3. c. 9.*

I examine not the truth of thoſe relations: but I dare ſay, there is more ſoveraign vertue in one of Gods precious Promiſes, than in all the precious ſtones of the world. I may ſay of them, as *Salomon* ſaith of a vertuous woman, That their *price is far above rubies*, or as he ſpeaks of wiſdom, That they *are better then rubies; and all the things that may be deſired, are not to be compared to them.* The bright luſtre alſo of theſe precious ſtones, obſerved by the quick eye of faith, preſageth certain victory over all our enemies. If we can behold the face of God to ſhine upon us, by proving our intereſt in his Promiſes, we ſhall be in all things

Prov. 31.10.

Prov. 8.11. Promiſes in our hearts (ſaith one) are better then pearls or precious ſtones in our cheſts.

things *more then Conquerours through him that loved us.* The Promiſes of God applied by faith, will put ſuch an undaunted courage into the heart of the weakeſt Chriſtian, that he will not fear the rigour of the Law, 1 *Tim.* 1.9. The rage of Satan, *Epheſ.*6.16. The tyranny of the world, 1 *Joh.*5.4. The gaſtly and grim face of Death, 1 *Cor.*15.55. nor the torments of Hell, *Joh.*3.16. Therefore a truly humbled ſpirit, reliſhing ſpirituall things, would not exchange any one of the Promiſes, for the riches and ſweetneſſe of both the Indies. In many of *Davids* * Pſalms, the beginnings are full of trouble, but joy and aſſurance is to be found in the end: ſo that one would imagine (ſaith *Peter du Moulin*) that the Pſalms had been compoſed by two men of a contrary humour: but he aſſigneth this as the cauſe of ſo ſudden a change. *Davids* ſoul at the laſt raiſing up it ſelf, from under its burden and adhering to the Promiſes,

Rom.8.37.

* Pſal.6.Pſa.22.Pſal 51.

Pierre du Moulin de L' Amour Divin.

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Bolton his Instructions for a right comforting afflicted consciences. Pag. 345.

Promises, he found abundance of comfort. Mr *Bolton* hath three excellent Stories to this purpose. The first is of a woman greatly distressed in conscience, who industriously sought the destruction of her self; but being most miraculously preserved, she afterward received comfort from that Promise, *Isa.* 57. 15. *Thus saith the High and loftie one that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* And (to use his phrase) she went to Heaven, in the year

Pag. 346.

of our Lord, 1595. Another godly man in his sickness, stedfastly fixed his heart upon that sweetest Promise, *Isa.* 26. 3. *Thou wilt keep him in perfect peace whose minde is stayed on thee, because he trusteth in thee:* and said, God had graciously made it fully good unto his soul.

Pag. 397.

A Scottish Penitent also at the place

place of execution, when he was ready to die, laid hold on that, *Matth.*11.28. saying, I challenge thee Lord by that Promiſe, which thou haſt made, that thou perform and make it good unto me, that call for eaſe and mercy at thy hands.

St *Paul* boaſteth, that he is an *Apoſtle of Chriſt according to the Promiſe*, 2 Tim.1.1.

The Patriarchs hugged and imbraced the Promiſes as a chief ſtay of their lives in their pilgrimage on earth, *Heb.*11.13.

Urſine was comforted by that place, *Joh.*10.28. And *Bilney* was much quieted by that ſaying of St *Paul*, *This is a faithfull ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief.* 1 Tim.1.15.

There is a commandment of the Lord for the children of *Iſrael*, Iſa. 66.11. *That they ſhould ſuck and be ſatisfied with the breſts of conſolation.* A worthy Divine obſerves well the Emphaſis

D. *Preſton* of the New Covenant.

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phasis of the original. Two Metaphors are there used, one is to milk consolation out of the Promises: The meaning is this, that the Promises are full of comfort, as a dug is full of milk (for he repeateth the Promise presently after) now if thou be ready to faint, go and milk out consolation out of the Promises, and that will relieve thee, and stay thy heart. The other Metaphor is, to extort the Promises, as a rich man oppresseth a poor man, and gets out of him all that he is worth; so deal with the Promises, for they are rich, there is a price in them: now when a man is poor and needy, let him go to the rich Promises, and be an extortioner to them, that is, consider them to the utmost, see the utmost riches that is contained in them, and they will make thee rich. Again, draw out the utmost of the milk that is in them, and it will exceedingly revive and comfort thee.

Thus saith the Lord, ver. 12, Alludit ad infantes fugientes, quos matres quiritant & solatur, applicando eis ubera, ut fugiendo flere desinant. Cor. à Lap. in loc.

CHAP.

CHAP. IIII.

4. *The right Use of them.*

WEe ſhould labour to work upon our ſelves to be holy upon conſideration of Gods Promiſes, thus: Is God our Father? Is he holy? and are we his ſons and daughters, and profeſſe our ſelves to be ſo, and ſhall we be unclean? Hath God promiſed to pardon our ſins, and ſhall we therefore provoke and grieve him every day more and more by our ſins? Shall we thus requite the bounty, mercy, love and goodneſſe of God? Hath he promiſed us a Crown and Kingdom? an immortal and eternal Inheritance, that can never be ſhaken nor taken from us? and ſhall not we labour to walk worthy of the ſame? When the Lord renewed the Promiſe of the Land of *Canaan* to the children of *Iſrael*, Deut. 10. 11, 12. He doth infer this uſe upon the ſame, *And*

We are to praiſe God for his Promiſes:
1. They are good things.
2. They ſhall be accompliſhed in a convenient ſeaſon, and this duty have the Saints praCtiſed, Luke 1.46. Heb. 11. 13. 2 Cor. 6. 17, 18. & chap. 7. 1.

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And now, O Iſrael (ſaith he) *what doth the Lord require of thee, but to fear the Lord thy God, to walk in all his wayes, and to love him, and to ſerve the Lord thy God, with all thy heart, and with all thy ſoul?* As if he ſhould ſay, ſince God hath made thee ſo large Promiſes, there is ſomewhat required at thy hands to do. So *Rom.* 12. 1. *I beſeech you Brethren by the mercies of God,* ſince God hath been ſo mercifull towards you, both in Promiſes and performances (for ſo farre that may be extended) *that therefore you give up your bodies a living Sacrifice, holy, acceptable unto God.*

But becauſe the right uſe of the Promiſe is a means to ſweeten all our afflictions, confirm our faith, excite us to wel-doing, and to breed contentation of minde in all eſtates and conditions whatſoever: ſomething ſhall be premiſed generally, concerning the uſe of them, and then ſpecial rules

rules laid down to direct us how to use them.

For the general; three things are to be observed:

1. We must labour to be acquainted with them.

2. Faithfully to remember them.

3. Wisely and fitly to apply them.

1. We are to acquaint our selves familiarly with those Promises, which are most Generall, Precious and Fundamental, wherein Gods power and goodnesse is principally seen. Such a speech there is in *Job*, *Acquaint thy self with him, and be at peace, thereby good shall come unto thee. Receive the Law from his mouth, and lay up his Words in thine heart.* Iob 22.21, 22.

If we have an herb in our Garden that would ease our grief, and we know it not, what are we the nearer? So if we know not the Promises, though they be in the book, what are we the better?

2. We

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2. We ſhould ſtrive to remember the Promiſes, for that which is not remembred, is not known. *David hid Gods promiſes in his heart*, Pſal. 119. 111. and thoſe *upheld him in his trouble*, and he received admirable comfort by them, *verſ.* 50. The Promiſes of God are the *Magna Charta* of a Chriſtian, his chief evidence for Heaven. Now if men do ſo highly prize their Charters and Priviledges, and carefully keep the conveyances and aſſurances of their Lands, how ſhould we then treaſure up theſe Promiſes, which unto the faithfull are inſtead of all aſſurances, for his maintenance, protection, aſſiſtance, deliverance, comfort, and everlaſting happineſſe. The Apoſtle ſheweth, That the cauſe of the *Hebrews* fainting in their troubles, was this; they *had forgotten the conſolation*, that is, the comfortable Promiſes of God made unto them for the ſtrengthening of their faith in the fiery triall. As a Lamb (ſaith *Chry-*

Heb. 12. 3, 5.

ſoſtom

ſoſtom) will ſoon be out, if oyl be not continually ſupplied: ſo faith, if it be not nouriſhed with continuall meditation of Gods Promiſes, will ſoon fail.

3. We ſhould believe the Promiſes, and apply them particularly to our ſelves. Faith apprehends the Promiſes not only as true, and ſo aſſents, but as good and ſweet, and ſo adheres and cleaves unto them. *Thy loving kindeneſſe* (apprehended by faith) *is better then life*, Pſalm 63.3. The apprehenſion of faith, is with feeling ſweetneſſe in Chriſt, and in the Promiſes, and therefore called, *The receiving of Chriſt*, John 1.12. *The eating and drinking of his fleſh*, John 6. Pſalm 34.8. *Taſte and ſee that the Lord is good*, that is, Believe in him, as appears by the reaſon added, *Bleſſed is the man that truſteth in him.* When the underſtanding hath judged aright of the Promiſes and adjudged them to our ſelves, that they belong to us, then

Faith applies and appropriates Chriſt in particular to ones ſelf. *He loved me and gave himſelf for me*, Gal. 2.20 ſaith S. *Paul* in the perſon of all believers. When *Thomas* ſaid, *My Lord, and my God*, Chriſt anſwered, that he believed, Iohn 20. Gal. 3, 22.

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then the will welcomes them, claſps about them, hugs them, and as it is *Heb.*11.13. kiſſes and embraces them; and when the heart thus kindly entertains the Promiſes, then with old *Simeon*, we hold Chriſt in our arms.

God himſelf applieth the Promiſes outwardly in the Word, and inwardly by the teſtimony of his Spirit, and is wont to make good his Promiſes unto his children, proportionably to their * truſt in them, and dependance upon his truth and goodneſs for a ſeaſonable performance of them, *Be it unto thee according to thy faith*, Matth.9.29. *All things are poſſible to him that believeth*, Mark 9. 23.

* Promiſes are never beleeved, unleſſe they be truſted upon, as a captive cannot be ſaid to beleeve him that promiſeth to ranſom him upon a day, unleſſe he truſt and depend upon him.

That we may apply Gods Promiſes, we are to uſe two means;

1. Fixed Meditation, we ſhould ponder well and muſe upon the Promiſe. Pondring is, when a man lifts any thing to ſee what weight it bears, ſo ought faith to do with the Promiſe, ſound the ſweetneſſe of it

to the bottome; and that

1. By marking it, we ſhould ſet a Star upon the Margin of a ſpecial Promiſe, and by the book that culs out Promiſes of note in this kinde.

2. Muſing of it, we ſhould dwell upon it: *Mary* pondered the Angels words in her heart.

3. Making the word of Promiſe, familiar by frequency, we ſhould get it by heart till it be eaſie, ſo did *David* make the Promiſe his *Counſellour and Companion*, Pſal. 119.24. When we go to praier, we ſhould chew of thoſe Promiſes, *Rom.* 8.26. *Jam.* 1.5. When we go about our callings, we ſhould think ſeriouſly of that Promiſe, *Pſal.* 121.8. When any croſſe befalleth us, we ſhould remember that unvaluable Promiſe, *Rom.* 8.29. and that 1 *Cor.* 10.13.

2. Fervent prayer, that God would by his Spirit both re-

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veale unto us, what be thoſe precious Promiſes which he hath made unto his people in his holy Word, and alſo give unto us wiſdome rightly to judge of them, and fitly to apply them unto our ſelves, in every eſtate we ſhall be in. We ſhould beg of him to reveal this myſtery of godlineſs and Chriſt to us, as the Diſciples ſaid, *Lord increaſe our faith*; that phraſe of *David* is moſt heavenly, *Pſal.* 119.49. *Thy promiſe in which thou haſt cauſed me to put my truſt.* It is the Lord that muſt cauſe the heart to put her truſt in the Promiſe.

Ephes. 1. 17, 18.

If we would keep faith in exerciſe, we muſt endeavour to know Gods Promiſes, meditate on them, confer about them, they ſhould be continually in our mindes, memories, hearts and tongues. To *live by Faith*, is to feed upon the ſeverall Promiſes of God made in his Word, and to apply them

to

to our ſelves, according to all our needs, and ſo comfort and encourage our ſelves againſt temptation, and unto every good duty. This is that which is required by God of his people, *Hab.* 2. 4. God there having threatned judgement againſt the Jews by the Babylonians, doth afterwards promiſe deliverance again, but not ſuddenly: the people of God therefore in the mean time were to *live by Faith*, and depending upon God, to wait for the accompliſhment of his gracious Promiſes. The juſt ſhall not only live eternally by his faith, but even here alſo in this life, *He ſhall live by faith.*

Living by Faith is a relying upon the Word of God, with full purpoſe to be guided by it, either by reſting upon his Promiſes, or obeying his Commandments. *Baynes* directions. Theſe words *Hab.* 2 4. are interpreted two wayes, according to the ſeverall readings; the firſt is thus, *The Juſt by Faith ſhall live.* The words [*by Faith*] being referred to the ſubject of this Propoſition [*The Juſt:*] and then the ſenſe is, He that is juſt by Faith, ſhall live and have eternall life. *Junius* in his Parallels. *Weems*, *Willet*, *Faius*, and *Wilſon*, ſay this is the right reading. The ſecond reading is thus, *The Juſt ſhall live by Faith*; The words [*By Faith*] being referred to the predicate [*Shall live*] then the ſenſe is this, The juſt while he lives in this world ſhall live by his Faith. *Piſcator* on *Rom.* 1. And *Perkins* on *Hab.* 2, 4. approve this latter conſtruction for the beſt.

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That wee may live by faith, wee ſhould 1. Store up good Promiſes ſeaſonably when our parts and abilities are ſtrong. 2 Abundantly of all kinds *Iſa.*42.23. as if he had ſaid, you muſt not only lay in Promiſes juſt for the preſent, but ſtore them for afterwards. 3. We muſt ſo lay them up, that we may have them at hand, *Col.* 3.16. Ver. 12.

Abraham ſerved God whereſoever he came, and rejoyced in the Promiſe of ſalvation by Chriſt, *Gen.*17.17. *Joh.*8.56. Now if he who ſaw the Promiſes but afar off, *Heb.*11.13. was ſo chearred and quickned by them, what ſhould we be to whom the grace of God hath ſhined ſo clearly, *Tit.*2.11. *Jacob* when *Eſau* met him, and his heart began to faint (for the Text ſaith, *Gen.*32.7. *He feared exceedingly*) did go and ſuck conſolation out of the Promiſes: for thus he reaſons with the Lord, *Lord, thou haſt ſaid thou wilt do me good*: This Promiſe ſuſtained him, and he got ſo much ſtrength with this milk, that he was able to wreſtle with the Lord all night, and would not let him go without a bleſſing. So *David*, when the Philiſtims had burnt *Ziklag*, and the ſouldiers that ſhould have been his ſtrength, were ready to ſtone him, he remembred Gods Promiſe that he ſhould be King, and ſit in the Throne of *Saul*; therefore it is ſaid,

ſaid, *He comforted himſelf in the Lord his God*, 1 Sam. 30. 6. that is, in the Promiſe that the Lord had made to him. So *Nehemiah* when he heard of the miſery of his people, fell to prayer, clinging to a Promiſe that he knew was made by God, that he had read and markt out of *Deuteronomy*. The ſame is to be ſeen in that honourable company of thoſe worthy ſervants of God in all ages from the begining of the world to that day, mentioned *Heb.* 11. which are all brought in as a cloud of witneſſes teſtifying this truth, *That the juſt ſhall live by faith.* Thus St *Paul* alſo lived by faith, both for ſpiritual life, *Rom.* 7. and for temporal life, 2 *Tim.* 4. 17, 18. and for eternal life, *ver.* 7, 8. of that Chapter.

Chap. 1. 5. & ver. 10.

Ver. 8, 9.

The devil ſtriketh ſpecially at our faith in the Promiſes, and not ſo much at the general faith, in believing the truth of them in general, as at our ſpecial juſtifying faith, applying thoſe Promiſes unto our ſelves. Not ſo much

to doubt at the generall voice of God in the Word, *Every believer ſhall be ſaved*, but at the particular voice of God by his Spirit, applying the generall to us, and ſaying, *Thou believeſt, Thou art my Son.* Therefore above all things we ſhould fortifie our faith and aſſurance, that God is our Father and we his ſons, and (as the Apoſtle exhorteth) *Labour to make our calling and election ſure:* and for our better applying of Gods Promiſes, let us obſerve two rules: 1. To apply all the Word of God indifferently, as well the Commandments for our direction, and the * threats for our Humiliation, as the Promiſes for our comfort. 2. To examine the conditions of Gods Promiſes, and to look as well to the performance of the conditi-

* The threatnings declare the great pureneſſe of God, the Promiſes do ſhew his great love to righteouſnes and his wonderfull goodneſſe toward men: *He that doth thoſe things ſhall live in them*, is the Promiſe, *Levit.*18.5. The threatning that anſwers it, *The ſoul that ſinneth, it ſhall die*, Ezek.18 4,20. The tartneſſe of the threatning makes us beſt taſte the ſweetneſſe of the Promiſe. Sour and ſweet make the beſt ſauce, Promiſes and threatnings mingled, ſerve to keep the heart in the beſt temper.

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ons required in the Promiſes, as to enjoy the things promiſed. For as the devil denies unto us the application of the Promiſes when we are intereſſed in them, as when we walk uprightly with God; ſo contrarily he applies them ſtrongly and earneſtly, when they belong not unto us, as he did the Promiſe of protection by Angels unto Chriſt, though he ſhould tempt God. So he ordinarily applies the Promiſe of mercy, to notorious ſinners, though they lie wallowing in their mire, and never waſh themſelves in the waters of repentance. And wicked men do often with great confidence, or rather * preſumption, lay hold of the Promiſes; in the mean ſpace, neither caring to apply to themſelves the commandments and threatnings, nor yet reſpecting the conditions, by which the Promiſes are limited. Thus when the Lord ſaith, *Ezekiel* 33. 11. *As truly as I live, I will not the death of a ſinner,*

* Faith receives Chriſt, preſumption ſnatches at him. *Dike.* Faith having promiſe of a bleſſing, uſeth with preciſeſt care means ordained to obtain it, *Act.* 27. 25, 31. Preſumption ſo builds on the Promiſe, that it regards not means of accompliſhment.

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they regard not what followeth, *but that he repent and live*; and when they hear the Apostles speech, 1 *Tim.*2.4. *That God will have all men to be saved*, they make a bolster of it, whereon they sleep securely in their sins, but leave out the following condition: *viz.* that he would have all whom he would have saved, come first *to the saving knowledge of his truth*, which is never severed from the fruits of obedience, 1 *Joh.*2.3,4. So when Christ saith, *That he came not to call the righteous, but sinners*, with that they comfort themselves in their sinful courses, but observe not to what he calleth them: *viz. to repentance*, before they can have any part with him in glory. Some likewise such poison out of that heavenly flower, *Rom.*10.13. *Whosoever shall call upon the name of the Lord, shall be saved*: not considering, *That every one that calleth upon the name of the Lord, should depart from iniquity*, 2 Tim.2.19.

Speciall

Speciall Rules directing us how to uſe the Promiſes. Book I.

1. *Generall Promiſes are particularly, and Particulars generally appliable.*

The Lord in aſſenting to *Solomons* prayer, made a *generall promiſe to any man, or to all the people*, that what prayer or ſupplication ſoever ſhould be made towards his Temple, *He would hear in heaven and forgive*, &c. *Jehoſaphat* being after in diſtreſſe, applied this *generall to his own preſent condition*; when the children of *Ammon*, *Moab* and *Mount Seir*, came to turn *Iſrael* out of their poſſeſſions. So *David*, Pſ.119.49. and the woman of *Canaan*, Mat. 15.22. applied the generall Promiſes to themſelves. 1 King. 8 37, 40. 2 Chron. 20. 8,10.

The Lord made a *particular Promiſe unto Joſhua*, that he would be with him to bleſſe his enterprizes againſt the *Canaanites*, and to carry him through all the difficulties and hazards Ioſh.1.5,6.

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Heb. 13. 5.

of that holy war; and St *Paul.* applies the Promiſe to all the faithfull, in any ſtraights or diſtreſſes of life, as the Lord himſelf had before applied it from *Moſes* to *Joſhua*, *Let your converſation be without covetouſneſſe*--- for as God was with *Joſhua*, ſo will he be with thee, *He will not fail thee nor forſake thee.* Chriſt made a *particular Promiſe unto* Peter. *I have prayed for thee that thy faith fail not.* And the ſame in effect he applies to all his, *I pray that thou wouldſt keep them from the evil.*

Luke 22. 32.

Iohn 17. 15. See 11. & 20. veries.

Thus may the children of God do, if they finde any Promiſe made to one godly man, and no ſpeciall reaſon expreſſed why it ſhould be peculiar to him, they may take it as a Promiſe made to them. The ground of this is taken from Gods unchangeable and impartiall manner of dealing: the ſame God that he is to one faithfull man, the ſame he is to all: they all are under the ſame Covenant, and have

have intereſt in the ſame Promiſes.

2. *Promiſes are ſubordinated and performed with dependance.*

Therefore we muſt not anticipate nor perturb the order which God hath put in his Promiſes, but wait upon him in his own way. *Grace and Glory will he give*, but firſt grace before glory: no man muſt ſnatch at this Promiſe, till he have intereſt in that, *Godlineſſe hath the promiſe of this life, and that which is to come*; but we muſt note the order which our Saviour puts: *Firſt ſeek the kingdom and righteouſneſſe of God, and then all theſe things ſhall be added unto you. The Lord promiſeth to call men unto Chriſt, Nations that knew thee not ſhall run unto thee.* The Apoſtle tels us, *whereunto he cals; God hath not called us unto uncleanneſſe, but unto holineſſe.* Therefore in the next place, he promiſeth to *ſanctifie* and cleanſe his Church; *I will put*

Pſa'm 8, 11. M. *Reynolds* in his Treatiſe of the ſinfulneſs of ſin.

Mat. 6. 33.

Iſa. 55 5.

1 Theſſ. 4. 7.

Jer. 31. 33.

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put my law in their hearts, and in their inward parts. The qualification of this holineſſe is, that it be whole and conſtant. *The very God of peace ſanctifie you, and preſerve you blameleſs unto the coming of our Lord Jeſus Chriſt*, is the Apoſtles prayer for the *Theſſalonians*. Therefore in the next place, *God promiſeth perſeverance, I will not turn away from them to do them good, but I will put my fear into their hearts, that they ſhal not depart from me.* But this perſeverance is not ſo certain, but that it admits of fals, ſlips, and miſcarriages; therefore in that caſe, *He promiſeth healing and reſtoring: I will heal their backſlidings, I will love them freely, I will binde up that which is broken, and will ſtrengthen that which was ſick.* And after all this comes the Promiſe of *Glory and Salvation.* Therefore we muſt take the *Promiſes* in that *connexion and dependency* which they have amongſt themſelves. When God hath called us to the knowledge of Chriſt,

1 Theſſ. 5. 23.

Ier 32. 40. Hoſ 11. 3. Hoſ. 14 4. Ezek. 34. 16. Gods *Promiſes* ſignifie what he will do, his *Precepts*, what we muſt do, that his promiſes may be to us fulfilled. Hee promiſeth to his Church to forgive their ſins, withall gives us command to repent & believe, that our ſins may be blotted out when the times of refreſhing ſhall come, *Acts* 3. 19. His Promiſe is to ſave his children, their duty yet to ſave themſelves. *Acts* 2. 40.

Chriſt, we muſt not skip over all the intermediate links, and look preſently for the accompliſhment of *Gods Promiſe of Salvation*, or perſeverance by Gods ſole power, and in the mean time omit all care of holineſſe in our converſation. For God doth not fulfill his Promiſes *in us only, but by us too*; and thoſe things which in regard of his word, are his *Promiſes*, are alſo, in regard of his Command, *our duties*.

3. *Experience of God in his Promiſes, confirmeth Faith, and nouriſheth Hope.*

* The faithfull are confirmed in the truth of Gods Promiſes by the experience of his dealing with others of his ſervants, *Pſal.* 22.4. *Our fathers truſted in thee: they truſted, and thou didſt deliver them*, Pſal. 34.5. *They ſhall look unto him, and run to him, and their faces ſhall not be aſhamed*: What made them ſo confident in Gods mercies? ver. 6. *This poor man cried, and the Lord heard him, and ſaved*

* 1. Experiments God hath given us in others.

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ſaved him out of all his troubles.

Experience of Gods dealing with others, doth alſo nouriſh and uphold hope. Therefore *James* brings to the memories of the Chriſtian Jews, Gods dealing with *Iob*, to ſtrengthen their hope.

Iam. 5.11

But eſpecially the experience a man hath had in himſelf of the performance of Gods Promiſes, will marvellouſly confirm him.

2. Experience of his mercy in our ſelves. See Pſa. 4.1. Pſal. 23. & 71 5. 77.5.11.143 5. Pſa. 119.52. That faith may be preſerved, we muſt often meditate upon the ſweetneſſe, *Pſal.* 119.103 & 139.11. Conſtancie, *Revel.* 2.5. 2 *Cor.* 1.20. & perpetuity of the moſt precious and free Promiſes which are the grounds of faith, *Hoſ.* 14.5. *Ezek.* 36 22. as a Reverend Divine obſerves in his expoſition of his Catechiim.

This incouraged *David*, when he was to encounter with *Goliah*. *The Lord* (ſaith he) *did deliver me from a Lion and a Bear, therefore he will deliver me from this Philiſtine*, 1 Sam. 17.35,37. *Paul* concluded Gods favour, for the time future, by his proceedings paſt. *The Lord* (ſaith he) *hath delivered me from a ſentence of death, and doth deliver, therefore I truſt that he will deliver*, 2 Cor. 1.9,10. See 2 *Tim.* 4.17,18.

This we may ſee alſo in *Solomon*, 1 King. 8.24. And in other places, *Deut.* 1.29,31. *Deut.* 3.21. *Iſaiah* 51. 9, 11. But we have a notable

a notable example for this in *Jacob*, Gen. 32.9. *Thou ſaidſt unto me, remove into thy countrey, and to thy kindred, and I will doe thee good.* There is Gods Word and Promiſe: then followeth the experience, he had already of the performance of this Promiſe, ver. 10. *I am not worthy of the leaſt of all thy mercies which thou haſt ſhewed unto thy ſervant: for with my ſtaff came I over this Iordan, and now I have gotten two bands.* Then follows the confirmation, he received in his faith by this experience, ver. 11. *I pray thee deliver me from the hand of my brother, from the hand of Eſau.*

Experience likewiſe bringeth forth Hope, *Rom.* 5.4.

Three things concurre to make up Experience:

1. Knowledge: the better knowledge, the better affiance, Pſ. 9.10. *They that know thy Name, will put their truſt in thee.*

2. Obſervation of the wayes of God.

3. Memory, remembrance of ſuch

The Philoſopher ſaith, that experience is, *multiplex memoria*, a multiplied memory, becauſe of the memory of the ſame thing often done ariſeth experience.

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ſuch works of God, as we have known and obſerved.

We ſhould obſerve how God hath made good and confirmed his Promiſes, even in our own experience, by bleſſing us, while we have walked carefully and conſcionably before him, how often he hath granted our requeſts. To this purpoſe is that exhortation, *Pſal.* 34. 8. *O taſte and ſee that the Lord is good.* Labour to be able to ſay with *David*, Pſ. 119. 50. *This I had becauſe I kept thy precepts: thou haſt dealt well with thy ſervant, O Lord, according unto thy Word*, ver. 65. Or as it is *ver.* 140. *Thy Word is proved moſt pure* (by good experience) *therefore thy ſervant loveth it*, or as he ſaith elſwhere, *Marvellous are thy works, and that my ſoul knoweth right well.*

Pſal 139. 14.

The *ground* for what, and the *rule* how we muſt pray.

4. *Gods Promiſes to us muſt be the ground and rule of our prayers to him.*

There are two things in this rule to be obſerved:

1. That

1. That we can make no *prayer in boldneſſe, faith,* or *comfort,* but for *things promiſed,* and in that *manner as they are promiſed.* We muſt ſee the things we ask, made ours in ſome Promiſe and engagement, before we preſume to ask them. This incouraged *Jacob,* Gen.32.9,12. *David,* 2 Sam.7.27, 28,29. *Daniel,* Dan.9.2,3. and *Jehoſaphat,* 2 Chron.20.8,12. to pray unto God, becauſe he had made Promiſes of the things they deſired, and therefore they were certain, that they prayed according to his will. This was *Nehemiahs* ground in his prayer for the reparation of *Jeruſalem. Remember, I beſeech thee, the word which thou commandedſt thy ſervant Moſes, ſaying, If ye tranſgreſſe, I will ſcatter you abroad: But if ye turn unto me, and keep my Commandments, and do them; though there were of you caſt out unto the uttermoſt part of the heaven, yet will I gather them from thence,* &c. *Now theſe are thy ſervants, and thy people whom thou haſt*

All our prayers are to be grounded on Gods Promiſes. *David* often chargeth God with his Promiſe, *Pſal 119. Quicken me according to thy Word,* v. 25. that is, thy Promiſe in thy Word. So 107,149, 154. *Remember thy Word,49. Stabliſh thy Word,38.* ſtill he harps upon this ſtring,28,41, 65,76.

* Neh.1.8,11 In the want of other Rhetorick & Oratory, let Chriſtians in their prayers urge this with repetition, *Lord, thou haſt promiſed, thou haſt promiſed.*

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haſt redeemed by thy great power, and by thy ſtrong hand. O Lord, I beſeech thee, let now thine ear be attentive to the prayer of thy ſervants who deſire to fear thy Name. An excellent example alſo we have of this in *Iacob*, *Gen.*28. *God promiſed to be with him*, ver.15. his vow or prayer reſpecteth that, *ver.*20. God promiſed *to keep him in his way*, v.15. his vow or prayer reſpecteth that, *ver.*20. God promiſeth *not to leave him*, he ſaith, and *will give me bread and raiment*; God promiſed to *bring him again to the Land*, his prayer anſwered that, *ver.*21.

See 1 *Chron.* 17.25,26 *Pſ.* 132.10,11. *Pſ.* 89.19.49. 2 *Chron.*1.9. & 6.15,17. 1 *King.* 8.25.

Otherwiſe we can have no hope to be heard, if our petitions be not framed according to Gods Promiſes. If we will have God hear us, we muſt pray *according to his will*, 1 Joh. 5.14. We muſt ask in faith; Both Chriſt and his Apoſtles require faith in Gods Promiſes in prayer, *Mark* 11.24. *Iames* 1.6.

No faculty can or ought to extend

tend it ſelf beyond its adequate and proper object; for the object is the rule and the limit of the habit, but the Promiſe is the object of faith, as hath been ſhewed, therefore he that prayeth without a Promiſe, denieth his own requeſt.

The thing asked muſt firſt be warranted under ſome precept or promiſe in general, though not expreſly

If I pray for the ſalvation of another, I have no Promiſe, how then can I pray in faith? So likewiſe when a man prayes to be guided in ſuch a buſineſſe, to have ſuch an entcrprize to be brought to paſſe, to have deliverance from ſuch a trouble, ſuch a ſickneſſe or calamity that he lies under, he findes no particular Promiſe, and for ought he knows, it ſhall never be granted: How can he be ſaid to pray in faith? For to pray in faith, is to believe that the thing ſhall bee done.

Object. How we may pray in faith, when we want a particular promiſe, that the thing we ask ſhall be granted.

To pray in faith, is to go as far as the Promiſe goes. Now no particular man hath any particular Promiſe, that he ſhall have ſuch a deliverance, that he ſhall

Sol.

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Gods Promiſes of things temporal, and to hear us for others, are but indefinite, not univerſal. The faith therefore required toward them is but an indefinite act of recumbency and ſubmiſſion not of aſſutance. Maſt. *Goodwin* in his return of praiers.

Yet God often grants prayers made for others, ſince Promiſes are made to ſuch prayers, as, *that they ſhal be healed in their bodies*, Iam. 5. 15. *healed of their luſts*, v. 16. converted to life, 1 *John* 5. 16. *Id. ibi.*

ſhall have ſuch a particular mercy granted him; and therefore it is not required to believe, that that particular thing ſhould be done, but that God is ready to do that which is beſt for me, in ſuch a particular, that which ſhall be moſt for his own glory, and my good. Indeed if we had a particular Promiſe, as *Elias* had, that it ſhould not rain, in that caſe we were bound to believe in particular; but not having that, we are not tied unto it.

David ſaith, *Pſal.* 35. 13. that he prayed for his enemies, but his prayer *returned into his own boſome*. No benefit came to them in their amendment, yet he was no looſer by it, his prayer was not loſt. The like may be ſaid of others of Gods children: when they ſeek to God in ſincerity, and pray in the behalf of others, though the particular ſuit be not granted, yet they diſcharging their duty, ſhall receive a reward.

The

Book I

Eo modo omnia ſunt petenda, quo modo ſunt promiſſa.

The Promiſes alſo are the rule how we muſt pray; as things are promiſed, ſo muſt they be praied for; things abſolutely promiſed, may be abſolutely asked; but where God hath put conditions and exceptions to his Promiſe, there our prayers alſo muſt be conditional, and we muſt expreſſe or reſerve in our mindes ſome ſuch ſecret limitations, as theſe, *If God ſee it to be good, if his good pleaſure be ſuch, if it may ſtand with his glory.*

Moſes, Exod. 32. 10, 11. would not let God alone till he had ſpared his people, but deſired to be razed out of Gods book rather then his people ſhould be deſtroyed; becauſe God had made an abſolute Promiſe to bring them into *Canaan*, ver. 13. which Promiſe *Moſes* pleadeth unto God in prayer.

Ver. 32. Wee may pray againſt temptations, (as againſt ſickneſs and poverty) not ſimply, but with ſubmiſſion to Gods will; only we muſt pray abſolutely to be delivered from the evil of temptation: for thoſe latter words in the L. P. do reſtrain or correct the former.

God hath made an Abſolute Promiſe of the perpetuall continuance of the Church, but not of a continual outward flouriſhing ſtate thereof: for he can turn

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turn the perſecution of his Church to the increaſe thereof, and ſo gain honour unto himſelf, and bring good unto his people thereby.

In this point (becauſe ſome things are controverted) I will not interpoſe my own judgment, it ſhall ſuffice me to declare, how the queſtion is ſtated by many Divines.

D. *Am.* That we ſhould have grace is abſolutely neceſſary, and therefore we may pray abſolutely for it. We may not abſolutely pray for limited & ſet meaſures of grace, but in what meaſure God ſhall think good.

1. Spiritual things, as they are neceſſary to ſalvation, ought abſolutely to be asked, becauſe they are abſolutely promiſed to the faithfull, and thoſe that ſeek them, *Luke* 11.13.

2. Thoſe ſpiritual goods which admit degrees, cannot in every degree be abſolutely begg'd, becauſe the things themſelves, not the degrees of them, are abſolutely neceſſary, and of God abſolutely promiſed, 2 *Cor.* 12.8,9.

3. Yet we ought abſolutely to ask that meaſure of grace which is neceſſary for us to avoid crimes or ſcandals, and keep a good conſcience, *Iam.* 1.5,6. 1 *Cor.* 10.13. *Pſ.* 19,14. Spi-

Spiritual things are promiſed:
1. Rather *quoad eſſentiam*, then *gradum perfectionis*.
2. In competencie for finall victory, not in perfection.
3. With power reſerved to withdraw the exerciſe; leave to our ſelves, abate the fervour.

There muſt be ſubmiſſion to Gods will and wiſdom in our prayers for ſpiritual things, in regard of circumſtances of time, means, meaſure; for theſe the Lord hath reſerved in his own power. We muſt not in our prayers preſcribe God the particular time, when he ſhould give his bleſſings, or help us out of miſery, yet we may lawfully pray, that he would hear us ſpeedily, *Pſal.*102.3. becauſe he hath promiſed to do it.

All the Petitions of the Lords Prayer (ſaith Dr *Gouge*) are abſolutely promiſed, ſaving the fourth. For hallowing Gods Name, he himſelf hath ſaid, *I have both glorified it, and will glorifie it again*, John 12. 28.

2. For

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D *Sclater* upon 2 *Theſ.* pag. 18,210. & 234.

2 Chr.32,31.

D. *Sclat.* on *Rom.*1. We muſt refer the time, manner and meaſure of granting our petitions to the Lord.

D. *Preſton* on the Sacrament.

D *Gouge* on the Lords Prayer. See pag. 10.

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2. For the coming of his Kingdom, Christ hath said, *That the gates of hell shall not prevail against his Church*, Mat. 16.18.
3. For doing his will, this is a branch of the new Covenant, which by Christs death is made absolute, *Jer.*31.33. *Ezek.*36.27.
4. For pardoning sin, this is another branch of the foresaid new Covenant, *verse* 34, of *Jeremy*. For not leading into temptation, but delivering from evil, the Apostle saith, 1 *Cor.* 10. 13. *God will not suffer you to be tempted above that ye are able, but will with the temptation make away to escape.* For daily bread, God can instruct us, *both to be full, and to be hungry, both to abound and to suffer need*, Phil.4.12.

Temporal things are not promised absolutely, but

1. With limitation to expediencie.

2. They are conveyed in the Covenant disjunctively, either the particulars or the equivalent, *Mark* 10.30. by way of commutation

See *Schudder*, Key of Heaven, last Doct. Mat.26.39. D. *Sclat.* on 2 *Thes.* pages before quoted. There is no temporal thing of this life, doth, *Cadere in promissum Dei*, but only so far forth as it shall help & further the next life. This life is but *via ad vitam*, and whatsoever God promiseth us in the way, is but to help us to the end of our journey.

mutation and compenſation with ſpiritual; if not peace, yet patience, if not wealth, yet contentment.

3. With exception of the croſs, and reſervation of power to the Promiſer, to chaſten our miſdemeanour, *Pſa.*89.28,31,32.

[a] When we crave temporal benefits, which God hath promiſed conditionally, ſo far forth as will ſtand with his glory, and our ſpiritual good, and everlaſting ſalvation, we muſt believe that we ſhall obtain them, ſo far forth, as they will ſtand with theſe conditions.

a *Downam* Guide to godlineſſe.

[b] Earthly and outward things are lawfully prayed for, but ever, *cum conditione voluntatis*, with condition of Gods good pleaſure and liking.

b B. *Babington* on L.P.

[c] Things temporal which are promiſed with condition, we are to pray for with condition of Gods will.

c A Reverend Divine on the L.P.

[d] All outward things muſt be asked with this exception, if it ſeem good unto his Majeſty;

d A worthy Writer in his catechiſ.

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which exception is proper to the fourth Petition.

Wee muſt ask theſe outward things (not abſolutely) no further then they may ſtand with Gods glory.

Thoſe things which belong to the kingdome of God are ſimply and primarily to be asked, other things onely, *ſecundum quid*, and ſecondarily.

Tylen Syntag. Barker on the 5. Commandment. * *Illa ſola ſunt abſolutè petenda, quæ neceſſaria ſunt ad Dei gloriam & noſtram ſalutem: cætera vero cum tacita ſubjectione ad Dei ſapientiſſimam diſpoſitionem.* D. Ames me-dul. Th. l. 2. c. 9. Therefore in the Lords Prayer there are 5. Petitions for ſpirituall, and but one for Temporal things.

Gods Promiſes of temporall bleſſings are *Hypotheticæ* and go with condition ſometimes expreſſed, ſometimes ſuppreſſed, which condition is as a ſtern of a Ship, and turns the Promiſe another way. * Of the ſame opinion are *Urſin* in his Catechiſm on the fourth Petition. *Piſcator* on *Mat.* 8. 2. *Cameron Myrothec. Evangel.* in *Luke* 5. 12. Maſter *Harris* on the Beatitudes and Covenant. *Barlow* on 2 *Tim.* Dr *Preſton* in Saints daily Exerciſe, and Mr *Goodwin* in his return of Prayer.

This is an undoubted truth That we muſt pray for heavenly thing

things with a more ardent affection then for earthly, *Matth.6.33.* 1. They comply with Gods nature, and he had rather be giving them. 2. They are best for us, and will do us most good.

God must be sought to for the performance of his Promises

2. *God will not perform Promises till by Prayer they be sought for from him:* Till in our humble desires wee declare, that we account his *Promises exceeding great and precious things.* The Lord had promised deliverance unto Israel, yet saith the Lord, *For this I will be enquired of by the house of Israel to doe it for them:* Thus saith the Lord, *After seventy yeers be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place; for I know the thoughts that I think towards you, thoughts of peace, and not of evil, to give to you an expected end.* But how shall this excellent Promise of God be effected? It follows, *Then shall ye call upon mee, and ye shall go*

Ezek. 36.37.

Ier.29.10,13

God doth not give his Promises to make us idle, but to exercise our faith in importuning him for performance.

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and pray unto me, and I will hearken unto you, &c. *Godlineſſe hath the promiſes of this life, and that which is to come*, 1 Tim. 4. 6. yet we do not forbear daily to ſay the *Lords Prayer*, that we may ſpeed of both. The Lord makes a Promiſe of forgiveneſs of ſins, *I, even I, am he that blotteth out thy tranſgreſſion for mine own ſake, and will not remember thy ſins.* But for the execution of this Promiſe, God will be fought unto. *Put me in remembrance* (ſaith he) *and let us plead together*, Iſa. 43. 25, 26. When we pray unto God to fulfill his Promiſes, we teſtifie firſt, that they are Promiſes of mercy and not of duty or debt: Secondly, we declare our need, and by conſequence, eſtimation of them, and dependance upon them: *As Promiſes are the Rule of what we may pray for in faith; ſo Prayer is the ground of what we may expect with comfort.*

Gods Promiſes then are as directions in, not as diſpenſations from the devotion we ow unto God B. *Lake* When God promiſed things in particular, yet ſtill they prayed, and prayed earneſtly, as *Eliah* when God promiſed that it ſhould rain, 1 *King.* 18 41, 42. and *David* when God Promiſed to make him an houſ 2 *Sam.* 7 11.

CHAP

CHAP. V.

5. *The Properties of them.*

Gods Promiſes are { 1. *Free.* 2. *Full.* 3. *Firm.*

1. *Gods Promiſes are free and undeſerved.*

THey are not made for any merit that is in us, but proceed from Gods free favour and benevolence: nothing moved God out of himſelf.

1. *Not Multitude: The Lord did not ſet his love upon you, nor chooſe you: becauſe ye were more in number then any other people* (or for any ſuch like reſpects) *but becauſe the Lord loved you.* That at firſt might ſeem to be *Idem per idem* (as we ſay) a womans reaſon, that the Lord ſhould ſet his love on them, becauſe he loved them: but it excellently ſets forth the

It is called a Covenant of grace, & the Promiſe of grace. The very Greek and Latine words for Promiſe (as was before noted) ſignifie a free & willing Promiſe, ſo the word is taken. *Tit.* 1. 2. *Deut.* 7. 7, 8.

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ground of Gods love to rest altogether in himself, and in his own good pleasure.

Ezek.16,6,8

2. *Not our Beauty:* we were in our *blood* when God set his love upon us, and entered into Covenant with us.

3. *Not our Righteousnesse,* Tit.3.5. *Not by works of righteousnes which we have done, but according to his mercy hee saved us.*

a Christ is a free gift, *Isa.* 9.6. and *how shall he not with him freely give us all things?* Rom.8.32. God *commendeth his love to us,* in that when we were yet *sinners* (and enemies also) *Christ died for us,* Rom 5.8,10. He loved us, *non existentes, imo resistentes,* saith *Bernard.*

There is nothing at all in us to move the Lord to promise any good to us: as that first and great Promise after *Adam* had sinned, was from Gods free grace, so are all other Evangelicall Promises.

God never set the Promises on sale, or will ever sell his Son to any, hee gives him freely, hee stands not of desert, wee may buy of him [a] *freely,* Isa.55.1,2,3. Revel. 21.6. & 22.17. Ezekiel 36.32. *He loveth freely,* Hos.14.4. and *pardoneth sin freely,* Isa.43.25. 1 John 2.12. Election is of *grace,* Rom.11.5. Vocation is of *grace,*

2 Tim.

2 Tim. 1. 9. Juſtification is freely by *grace*, Rom. 3. 24. Faith is of *grace*, Eph. 2. 8. Eternall life and ſalvation is of *grace*, Rom. 6. 23. Luke 12. 32.

[b] The Promiſes are *(Free, in fieri)* made onely out of grace, but *(Conditionall, in facto eſſe)* performed and accompliſhed with dependance upon duties in us. *God is faithfull* (ſaith the Apoſtle) *who ſhall ſtabliſh you, and keep you from evil*; There is the Promiſe; *and wee are confident, that you will doe the things that wee command you*; There is the duty which the Promiſe cals for. When wee pray, *Give us our daily bread*; by ſaying, *Give us*, wee acknowledge that it is from God, but when wee call it *Ours*, wee ſhew how God gives it, namely in the uſe of the means. For *bread is ours*, not onely in the right of the *Promiſe*, *I will not fail thee nor forſake thee*, but by ſervice and quiet working in an orderly calling.

b The Promiſes are free, yet conditional. Conditional is not oppoſed to Free, but to Abſolute. 2 Theſſ. 3. 3, 4.

2 Theſſ. 3. 11, 12.

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The freeneſſe of Gods Promiſes marvellouſly lifts up the head above water; as the beggar ſaith, *The dole is free, and why may not I get it as well as another?* O (may ſome ſay) but If I could pray and humble my ſelf, there were hope of mercy.

The freenes of Gods Promiſes revives our hope.

God gives his mercy freely, he keeps open houſe, he requires nothing of thee to procure it, but he *ſhews mercy becauſe he will ſhew mercy.* See what he ſaith, *Iſa.* 43. 24, 25. *Thou haſt wearied me* (ſaith he) *with thine iniquities*; and in the next verſe, *I, even I am he that blotteth out thy tranſgreſſions, for my own ſake, Even I*] excluding all means: *For my own Names ſake*] excluding all motive.

No unworthineſſe ſhould hinder us from believing the Promiſes: but rather they that have the moſt ſenſe of their own * unworthineſſe, have moſt encouragement to believe; for that voice of Chriſt, *Come unto me all ye that are weary*, &c. ſerves not

* It is good for a man (ſaith *Greenham*) to watch himſelf, whether in hearing the Promiſes of God he hath a cold fear coming on him for his unworthines which if hee have, that man may hope well of himſelf, *Mat.* 11. 28. The wicked turn Gods grace into wantonneſs, *Jude* 4.

not only for our first conversion, but in all our distresses whatsoever, throughout the whole course of our life. *Jacob* confesseth himself *Unworthy of the least of all Gods mercies*, Gen. 32. 10. yet in *verse 9.* hee entitleth himself unto the Promises, *Hee that cometh unto mee, I cast not away*, John 6.37. As if the Lord should say; Fear not, though base, sinfull, poor, and of no account in the eye either of thy self or others: For if thou comest to me, thou art welcom, notwithstanding these, and I never cast him away that cometh.

The wicked abuse the Promises of God to loosnesse; they say, God is gracious and mercifull, Christ died for us, the Lord will forgive us, and so stuff themselves with Promises, till they have made them a pillow for sin. It is true, there is mercy with God, *Psal.* 130.4. not to make us bold to sin, but to fear him. The Apostle urgeth the Promise to spur us to obedience, and as a

2 Cor. 7. 1. Heb. 4. 1.

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motive to the fear of God, wee ſhould take heed of ſinning, becauſe God is gracious, *Rom.* 6.1, 14. *Heb.*10.29. *Joel* 2.13. who would ſpend to trie a liberall friend? Gods mercy is regulated by his truth and juſtice. He hath promiſed no mercy to ſuch, *Deut.* 29.20. they have neither part nor portion in this matter, *Acts* 8. 21.

Iſa.55.7.

2. *Gods Promiſes are full and of large extent, in reſpect of* { 1. *Perſons* 2. *Things.*

In reſpect of Perſons;

They are propounded generally with ſuch terms as theſe, *Every one*, or *whoſoever*, John 3.15, 16. Mat.11.28. Rev.22.17. Iſa.55. 1,2. Acts 10.43. John 7.37. John 6.37,40. & 5.24. & 11.26. Ezekiel 33.11. 1 John 2. 1.

They are offered to all, none excepted. The Angel brought glad tidings for all people, *Luke* 2.10. No ſort of men are excluded, but in Chriſt they may have their part in theſe Promiſes, as the

the Apoſtle ſheweth, *Gal.* 3. 27, 28, 29. *Hee will bleſſe them that fear the Lord, both ſmall and great,* Pſalm 115. 13. *The Lord is rich unto all that call upon him,* Rom. 10. 12. *In every Nation hee that feareth him, and worketh righteouſneſſe, is accepted with him,* Acts 10. 35.

The Promiſes are propounded promiſcuouſly to all, together with the commandment of believing; but they are not performed to all, becauſe they fail in performing the condition, but power is given to the Elect to perform the condition, *Epheſ.* 2. 8. *Acts* 5. 31. *&* 11. 18.

The Covenant is actually made with believers onely, *Act.* 13 48. *Gal.* 3. 7. but it is offered unto all by the Goſpel, *Mat.* 28. 19. *Act* 17. 30. *Col* 1. 23. *Tit.* 2. 11.

There is therefore a two-fold offering of Chriſt:

1. External, in the preaching and publiſhing of the Goſpel or the Promiſes of Chriſt, *Acts* 9. 15.

2. Internal, a certain ſpirituall Illumination whereby thoſe Promiſes are propounded to the hearts of men, as it were by an inward word.

Ioh. 6. 45. 47. Epheſ. 1. 17.

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Promissiones Evangelij universales sunt non absolutè sed respectu credentium. Pareus in Com. ad Ro. c. 3. v. 22.

The Promises are indefinite in regard of all and every man, and to believers onely they are universal, *John* 3.16. & *Mark* 16.16. *Rom.* 1.16. & 10.4. God undertakes with them, not for themselves onely, but for their seed after them, *I am thy God, and the God of thy seed: he sheweth mercy to a thousand generations of them that fear him, and keep his Commandments.* Hee maintains not onely such as serve him, but all their household, yea and all their posterity too: for the Promises *are made to you, and to your seed, and to as many as God shall call.*

Acts 2.39.

2. *In respect of Things.*

His Promises are likewise large for things. *No good thing will hee withhold*; all that is in Heaven, in earth, will God bestow on his.

In *Deut.* 28. *Psalm* 37. & 128. whatsoever is good for the soul, the bodie, the estate, the name, the posterity of man, is promi-

promiſed to them that fear God, and obey his Commandments.

The Promiſes in the Word extend themſelves to all eſtates, to all conditions, and to all kinde of diſtreſſes whatſoever, they are a *Chriſtians Catholicon*; being a help to all duties, a quickner of all graces, and a comfort in all troubles.

The people of God ſtreiten Promiſes, and enlarge precepts, but the generality of the Promiſes may comfort any gracious perſon: *Whoſoever believeth ſhall be ſaved*, none is excluded but ſuch as exclude themſelves. This is ſingular comfort in temptation, no matter for thy ſins; *Whoſoever believeth in Chriſt, ſhall be ſaved*, though his ſins be never ſo great. This may comfort the godly alſo in their mean eſtate in the world, *Who-*

The largeneſſe of the Promiſe ſerveth not onely to aſſure all believers of ſalvation, but to encourage all that hear of Chriſt to believe in him: as the brazen Serpent had a Promiſe annexed to it, *Numb.* 21.8, 9. *Joh.* 3.14, 15, 16. that all that looked toward it, when they were ſtung with a Serpent ſhould be healed; that Promiſe ſerved not onely to aſſure the lookers of recovery, but alſo to encourage and warrant every one to look to the Serpent.

ſoever

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The Sacraments particularize the generality of the Promise.

* *Perkins* Reformed Catholike. *Abbot* against Bish. *D. Prideaux Lect. 9. de salutis certitudine.* D. *Sclater* on *Rom.* 1 8. The Papists say it is arrogancy and presumption by a speciall faith to apply the Promises to our selves; but it is a notable glorifying of God: the glory of his truth is give him, when a man doth as

soever believes, the hainous sinner as well as the lesser; the poor beggar as well as the mightiest Monarch, shall not perish, but have life eternal.

The indefinite Promises are to be appropriated by particular application, *Gal.* 2. 20. 1 *Tim.* 1. 15. The Articles of the Creed * concerning remission of sins and life everlasting doe include, and wee in them acknowledge our speciall faith concerning our own salvation. Hee that hath not this particularity of applying, hath nothing of faith more then a devil, as two of our worthy Divines * have well observed. The devils hold generals of Christs death, remission of sins thereby purchased unto the Church: herein onely they

it were subscribe to Gods Word, and set his seal to it, *Joh* 3. 33 *Rom.* 4. 20. not to believe is horrible presumption, for that we presume to give God the lie, 1 *Joh* 5. 10. for he that doth not in speciall apply the Promise unto himself, doth not in heart believe the general Promise. *Non enim hic sensu est quem fugis Bellarmine, credo in Ecclesia dari remissionem peccatorum; quod diabolus atq; desperabundus quivis potest credere: sed credo dari remissionem peccatorum, per Christum mihi, quia in illum credo.* Ep. Daven. in *Col.*

fail

fail, that they apply not theſe to themſelves, nor can believe that they are ſharers in theſe benefits; and let it be thought no preſumption, for Gods childe to out-ſtrip the devil one ſtep at leaſt in belief of the Articles of his Creed.

The Apoſtles applied the Promiſes to them whom either they did inſtruct or confirm in the faith, 1 *Cor.* 1.4,9,10. *& Chapter* 12.27. *Eph.* 1.13. *& Chapter* 2.5. *Acts* 2.39. *&* 13.38. *Col.* 2.10. 1 *Peter* 1.18,19. 1 *John* 2.12. The faithfull alſo apply them to themſelves, 2 *Cor.* 3.18. *&* 5.1. *Eph.* 1.4. *&* 2.5. *Col.* 1.12. 1 *Pet.* 1.3. 1 *John* 3.1,2. *&* 3.24.

The Papiſts ſcoff at this particular aſſurance, and ſay, there muſt be a particular word, for a particular faith. Where is it ſaid by name (ſay they) to any man; Thou *Peter* or *John* ſhalt be ſaved? Wee may retort this Argument upon themſelves: for where is it ſaid to any by name, ſanctifie the Sabbath; ſwear not? and

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and yet the Commandments belong to us, why not then the Promiſes, though not ſpoken to us by name? The word of Promiſe is as particular, as the word of threatning, command, or prohibition. The Generals include their particulars; When a Prince gives a pardon to all theeves, every one can apply the ſame unto himſelf, though his name be not ſet down in the pardon. To me (ſaith Dr *Sclater*) it ſounds as particular in caſe of my faith and repentance, as if our Saviour himſelf ſhould ſay unto mee, as to him in the Goſpel, *Son, thy ſins be forgiven thee.*

Generals of Promiſe bleſſing or comfort, delivered in Scripture, are intentionally meant to particulars rightly qualified. *Quod omnibus promittitur, ſingulis promittitur.*

The wicked enlarge the Promiſes, and ſtreighten the precepts, they take liberty to ſin, preſuming on pardon from thoſe two general main Promiſes, *Hee that believeth ſhall be ſaved*, Mar. 16. 16. *At what time ſoever a ſinner repents him of his ſins, I will have mercy on him, ſaith the Lord*, Eze. 18. 21, 22.

Here

Here are two ſweet Promiſes, the one annexed to Faith, the other to Repentance; but out of theſe fragrant flowers, the wicked ſuck poyſon.

It is an eaſie matter to believe (ſaith the worldling) though indeed it be as hard as to keep the Law, for God muſt enable to both. And true repentance (ſaith he) is never too late: God hath promiſed pardon to the penitent, there is no exception of [a] ſinne, [b] times, or [c] perſons, but at what time ſoever, what ſinner ſoever repents him of what ſin ſoever, he ſhall be forgiven.

This cannot be denied; but yet though true repentance be never too late, late * repentance is ſeldome true: and though God hath promiſed pardon to the penitent, yet hee hath not promiſed repentance to the ſinners. Thirdly, thou knoweſt not whether ever thou ſhalt have time, for he promiſeth not to morrow to the offendor, who is alwayes ready to receive the peni-

a 1 Ioh 1.7. Iſa.1.18. Ezek.18.22.
b Ezc.33.12.
c Mat.11.28.
* *Pœnitentia vera nunquã ſera; at pœnitentia ſera raro vera. Auſt.*
Qui promiſit pœnitenti veniam, non promiſit peccanti pœnitentiam. Peccanti craſtinum non promiſit. Nemo promittat ſibi, quod Evangelium non promittit.

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penitent: One saith, God hath left man time past to repent of, and time present to repent in, but the time to come hee hath reserved in his own hands.

3. *The Promises are most firm and faithfull.*

God is true in all his Promises, be they never so great or wonderfull: Heaven and Earth shall sooner passe away, then one piece of his Promise fail, *Rom.*4 16. *God cannot lie*, Tit.1.2. *Nor deny himself*, 2 Tim. 2. 13. Hee may as easily deny himself as his Word. *David* often in the 119. *Psalm*, giveth this Epithite to Gods Word, *Just and righteous Word*, verse 106, 123, 137, 144. *Paul* often useth this Preface, *This is a true saying, and of all men worthy to be believed*; or, *This is a faithfull saying*, 1 Tim. 1.15. 1 Tim. 4 9. 2 Tim. 2. 11. Tit. 3.8. Rev. 21. 5. & 22. 6. It is called, *The Word of truth*, James 1.18. Ephes. 1.13 Col. 1. 5. The words of the Lord

Nehem. 9. 8.

Lord are *pure words*: as ſilver *tried in a fornace of earth, purified ſeven times*, Pſalm 12.6. Pſal. 18.30. Pſalm 119.140. Pro. 30.5. As the gold and ſilver that hath been often tried doth never deceive men, ſo the divine Promiſes doe not deceive thoſe that truſt in them, becauſe the truth and goodneſſe of them hath been continually tryed by others, and graciouſly performed by God himſelf. His Covenant is called, A * *Covenant of Salt*, 2 Chron. 13.5. that is, a ſtable and ſure Covenant, *An everlaſting Covenant*, Gen. 17.7. Iſa. 55.3. Ezekiel 16.60. This phraſe is frequently uſed in Scripture, *God that keepeth Covenant*, Deut. 7.9. Dan. 9.4. Neh. 1.5. & 9.32. 2 Chro. 6.14,15. Pſal. 89.34. Iſa. 54.10 *All the Promiſes of God are Yea and Amen in Chriſt*, 2 Cor. 1.20. Not onely *Yea*, but *Yea and Amen*. Not onely firme and faithfull in themſelves, but ſuch as ſhall be made good to the ſouls of

* A firm, ſure and uncorruptible Covenant which laſts for ever. Numb. 18.19. *Decretum ab omni corruptione tutum perpetuoque*; ſaith *Junius*. Every word of his mouth is exactly performed as his people by experience have found and confeſſed, *Joſh.* 21.45. 1 *Kings*, 8.56.

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of Gods people in full perfection.

Wee may call in experience to witneſſe this truth: God hath not onely made good his Covenant to his friends, but to his enemies and ſtrangers, *Deut.* 2. *Joſhua* 23. 5, 10, 14, 15. Hee kept touch with *Jehu* for the kingdom, for four generations * according to his Promiſe. Hee is faithfull to thoſe that deal perfidiouſly in the Covenant, *Rom.* 3. 3, 4. Hee makes good his Promiſes in the circumſtances of them, keeps the very hour, as it were, *Geneſis* 15. 13, 16. compared with *Exodus* 12. 41. Therefore this phraſe is often uſed, *As the Lord hath ſaid*; or, *As the Lord hath promiſed*, Deut. 10. 9. & 18, 26. & 27. 2. Joel 2. 32. Joſh. 23. 5, 10.

* 2 King. 10. 30.

We might inſtance in particulars, and ſhew how the Promiſes of God have ſtill been fulfilled, as that firſt Promiſe of Chriſt, *Geneſis* 3. 15. we may ſee fulfilled, *Luk.* 1. 68. to 73. *Gal.* 4. 4. and

and that particular Promiſe to preſerve *Noah* in the Ark, *Geneſis* 6.18. fulfilled, *Geneſis* 8. Thoſe made to [a] *Abraham*, [b] *Iſaac*, and [c] *Jacob*. But I leave this to the obſervation of Chriſtians themſelves.

Gods love and mercy is the onely reaſon of making Promiſes; but his truth, juſtice, fidelity, power and glory, are the reaſons of fulfilling them. *The Lord did not ſet his love upon you, nor chooſe you*, ſaith *Moſes* to *Iſrael*; *becauſe ye were more in number then any people*; *but becauſe the Lord loved you*; that is the ground of making the Promiſe: and becauſe *he would keep the Oath which he had ſworn to your Fathers*; that was the ground of *performing his Promiſe*. *For thy words ſake, and according to thine own heart*, ſaith *David*, *haſt thou done all theſe great things; according to thine own heart*, that is, *Ex mero motu*, out of pure and unexcited love thou didſt give thy *Word and Promiſe*, and for

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a The Promiſe, *Gen.* 12 2, 3. Performance, *Gen.* 13. 26. 24. 31. 35. The Promiſe, *Gen.* 15 5. fulfilled, *Deut.* 10. 22. The Promiſe, *Gen.* 17. 16, 19 fulfilled, *Gen.* 21. 1, 2.

b Promiſe to *Iſaac*, Gen. 26, 3. fulfilled v. 12, 13.

c To *Jacob*, Gen. 18. 15. fulfilled, *Gen.* 35. 3. His love moves him to promiſe, his truth binds him to perform, *Deut.* 7. 7, 8. 2 Sam. 7. 18, 21.

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thy *Word ſake* thou haſt performed it. *Thou wilt perform*, ſaith the Prophet, *the truth to Jacob, and the mercie to Abraham, which thou haſt ſworn unto our father from the dayes of old. Why truth to Jacob, and mercy to Abraham?* The Promiſe after a ſort began in *Abraham* (therefore hee is called the Father of the faithfull) and when God makes a Promiſe, it is onely out of mercy; but the Promiſe was continued unto *Iacob*, who being *Abrahams* ſeed, was an heir of the Promiſe, and ſo the inheritance which was out of mercy given unto *Abraham*, did out of truth and fidelity deſcend unto *Iacob*, the ſeed of *Abraham*; and therefore we ſhall finde *Covenant*, *Mercy*, *and Oath* joyned together in the Scripture, *Deut.* 7. 12. *Luke* 1.72,73. to note unto us, both the ground of making the Covenant, *Mercy*, and the ground of performing the *Covenant* made, the *Truth* and *Fidelity* of God.

Micah 7. 20.

The Promiſes run all upon mercy, *Exod.* 20.6 & 34.7. Deut. 5.10. Luke 1. 50. Pſal. 103. 17,18. Mat 5. 7. Pſal. 62.2.

God

Gods very name *Jehovah*, declareth, that he is constant and will perform his Promise, because as he giveth being to all things, so hee makes that to be which hee hath promised. *By my Name Jehovah was I not known to them*, Exodus 6. 3. Hee meaneth, that though hee made many Promises to them, especially concerning their possession of *Canaan*, yet hee did not shew himself to be Jehovah, an Accomplisher of his Promises, that hee reserved to future generations, *verse* 8. Therefore whensoever in any of the Prophets, God promiseth or threatneth any great matter, to assure us of the most certain event of such his Promise or threatning, hee adds unto it his Name Jehovah, as *Ezekiel* 5. 17. *Ier.* 31. 31. in which Chapter being wholy promissory concerning the New Covenant of grace and free pardon of sins, which the Church obtaineth thorow Christ, it is repeated thirty three times.

Everyone of Gods Promises is as sure as himself, being confirmed with his own oath, *Heb.* 17. 18. *Luk.* 1. 73. *Isa.* 54. 9. *D. Benefield* on *Amos* 1. 2

It

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It was the end, 1. Of Christs Incarnation, to shew, that God would be mindefull of his Promise, *Luke* 1.72. 2. Of his Ministery, to assure and confirm the Promises made before to the Fathers, *Rom.*15.8. 3. They are sealed with the blood of Christ the Testator, *Heb.9.16.* and therefore are said to be all in him, *Yea and Amen*, 2 Cor.1.20. that is, sure and infallible.

They are sealed in his Spirit, all believers are said to be sealed by the Spirit of Promise, *Ephes.* 1.13. and this is Gods privie Seal.

God hath sealed to all his Promises in the Sacraments, *Rom.* 4.11. which are given to us as Gods broad Seals to ratifie his Covenant, and all his Promises made unto his Church; they are outward pledges to confirm our faith, and make the Promises (though not more sure, yet) more credible to us.

The Promises are in some places called in the singular number,

ber, the *Promiſe*, to aſſure us, that it is as eaſie for God to fulfill all that goodneſſe contained in all thoſe Promiſes, as if they were but *one onely Promiſe*.

We promiſe and many times fail, either by the mutability of our will, the imbecillity of our power, or the ſcantneſſe of our knowledge, not being able to fore-ſee impediments.

But God is neither mutable, weak nor ignorant. His Promiſes are made in Heaven, where there is no inconſtancie nor repentance. For *I the Lord change not, therefore ye ſons of Jacob are not conſumed*, Mal. 3. 6. As if he had ſaid, I promiſed not to conſume you, and you can tell I have kept Promiſe with you, for ye are not conſumed to this day: *With him there is no variableneſſe, nor ſhadow of turning*, James 1. 17. *God cannot lie*, 1 Sam 15. 29. *nor repent*: He cannot lie in making a Promiſe, nor repent in fulfilling it.

Pſal. 119. 89, 152. Pſal. 33. 11.

Num. 23. 19.

God is alſo infinite in wiſdom

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to contrive, and in power to bring about the execution of his own will, *He is onely wise*, Rom. 16. 27. 1 Tim. 1. 17. *The Lord knoweth how to deliver the righteous out of trouble.*

God is able to accomplish what he hath promised, *All things are possible to him*, Mark 10.27. *Nothing is too hard for him*, Jer. 32. 27. Gen. 18.14. Numb. 11. 23. Hee cannot be hindred by weakness, *He is almighty*, Revel. 1.8. *He that is able of stones to raise up children unto Abraham*, Mat. 3 9. is able to take *away our stony heart, and give us a heart of flesh.* There is a Promise made of calling the Jews unto Christ, and causing them to turn from transgression in *Jacob*, Isa. 59. 20. But he who should consider the extream obstinacie and stubbornesse of that people against the Gospel, would think it impossible that they should ever be pul'd out of the snare of the devil; therefore the Apostle makes Gods power the ground of certainty

2 Pet. 2, 9. It is not Gods power simply, but with relation to his Promise which secures our faith, *Luke* 1. 37. *Ps.* 115. 3. & 135. 6. *In Dei promissis nulla falsitas est, quia in faciendo nulla omnipotenti est difficultas.* Fulgentius. God having made a Promise unto *Israel*, to restore them out of that great captivity of *Babylon*, and it seeming to them incredible, he acquainteth them with his power together with his promises, *Ezek.* 37 11, 13.

tainty in this Promiſe, *Rom.* 11. 23,26. The holy Ghoſt alſo puts us in minde of Gods power to ſtrengthen our faith in theſe Promiſes following:

1. The alteration of our corrupt nature, *Mark* 10.23.

2. All needfull grace, God is able to make all grace abound, 2 *Cor.* 9 8.

3. Perſeverance to the end, *Joh.* 10. 28,29.

4. Supply of all neceſſities, God that is able will ſupply them *Phil.* 4. 19.

5. Aſſiſtance in all trouble, *Pſal.* 89. 13 21,22,23.

6. Deliverance out of all evil, *Iſa.* 50. 2.

7. The reſurrection of our bodies, *Epheſ.* 1.19,20.

8. Eternal glorification, *Phil.* 3. 21.

This motive taken from Gods Almighty power, is uſed often in Scripture, to ſtir up men and women to believe the Promiſes of God. It was uſed to *Sarah*, Gen. 18. 14. to the Virgin *Mary*,

Where the holy Ghoſt intreats of the doctrine of repentance & faith, the word *create* is metaphorically uſed; to aſſure us that God will perform his Promiſe, though it were as hard a work as to create all things at firſt, thus he hath promiſed to *create a cleane heart*, Pſa 51. and *to create the fruit of lips to be peace*, Iſa. 57. 9. and *to create upon every place*, &c. Iſa. 4 5. and *to create light and deliverance out of afflictions*, Iſa. 45. 7.

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Luke 1.37. To *Jeremy*, Jer. 32.27. and to the Disciples of Christ, *Mark* 10. 27.

God performeth his Promise when there is no ground nor possibility in nature for it, notwithstanding all the *media incongrua & dissimilia*. Iob 19.25,26 27.

Abraham looked to Gods power, and thereby was moved to believe that God would perform his Promise, though *Isaac* in whom the Promise was made, was to be sacrificed, *Rom.* 8. 20, 21. *Heb* 11. 19. *Jehosaphat* also by his faith did magnifie Gods power, 2 *Chron.* 20. 12. This was *Jobs* onely comfort upon the dung-hill, that God who would (after worms had consumed his flesh) raise him up at the last day, and make him with those very eyes to see his Redeemer, had power enough to deliver him from that calamity into which he cast him, and to revive his strength.

All the Promises are as true, as truth it self. The Promises are called *sure*, Rom. 4. 16. *Promissa tua sunt Deus, & quis falli timeat, cum promittis veritas* Aug. *Confess.* l. 12 c. 10.

God is likewise true, just, and faithfull, and therefore will perform his Promises.

God the *Father* (who hath promised) *is the God of truth*, *Psal.* 31.5. *The Gospel* (in which his *Promises* are made) is *the word* of

of truth, Ephes. 1.13. *His Son (who hath declared and merited the Promises) is a faithful and true witnesse*, Rev. 3.14. *Truth it self*, Joh 14.6. *His Spirit* (which sealeth unto us the truth of the Promises even in our hearts) is *the Spirit of truth*, Joh. 14. 17.

God is *just and faithfull* in accomplishing his Promises, *Rom.* 3.3,5.

David saith, *Lord in thy faithfulnesse, or in thy justice, answer me*, Psal. 143. 1. that is, not in the justice of merit, but of Promise or Covenant: for in his Promises he maketh himself our Debtour, and what he ows by vertue of his blessed Promise, we may challenge. *If we confesse our sins, he is faithfull and just to forgive us our sins.* As if hee should say, God of his infinite mercy hath promised to all true Penitents and Confessors, that he will forgive, and never remember their sins any more; hee must stand to his Promises, or else he should be unfaithful: and he is *just*, he doth

His words are as deeds, his Promises as performances.

The Land which was only promised to *Abraham* is said, *Gen.* 15.12. to be given him, *Promittendo se fecit debitorem.* Aust.

1 Iohn 1.9. *Verba illa* [*Justus & fidelis*] *referuntur ad promissionem divinam.* Bellar. *de pœnit. l.* 3. *c.* 6

God is as just in performing the mercy which he promiseth, as in executing the vengeance which he threatneth.

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not ſay, he is *merciſull*, but *juſt*, to forgive the ſins of true believers, becauſe they are all ſatisfied for, and Gods juſtice will not let him demand the ſame debt twice, of the ſurety and of the debter.

The *righteous God ſhall give unto me a Crown of righteouſneſſe*, 2 Tim. 4. 8. Righteouſneſs as well as mercy, is the ground of ſalvation, not in relation or reſpect to merit in us, but to promiſe in God.

2 Tim. 2. 13. 1 Theſſ. 5. 24.

For he is faithfull that promiſed, Heb. 10. 23. *Sarah judged him faithfull who had promiſed*, Heb. 11. 11.

The *Promiſe* of God is our title to happineſs, *Gal.* 3. 18. If ſome great man out of his bounty give another an inheritance of a hundred pounds *per annum*, upon his paying of a pepper-corn for rent; when hee hath paid it, he may claim the profits and by law recover them, and his plea in the law muſt be the bargain and covenant between them; for betwixt the rent and revenue there is no proportion:

proportion: ſo upon our ſcant obedience, and ſcarce appearing faith, we may challenge heaven, and God cannot deny it us; not becauſe we have deſerved it, but becauſe he hath promiſed it.

This will uphold the faith of a Chriſtian: God hath promiſed, nay confirmed his Promiſe with an oath, and ſent his *Son in the fulnes of time*, Gal.4. 4. *in whom all the promiſes are Yea and Amen.* What can be more Abſolute? It is a main policie of the devil, to lay ſiege, to the truth of Gods Word, *Yea, hath God ſaid?* ſo hee would perſwade us, *That God will forget to be mercifull, and his promiſe will fail for evermore*, Pſal. 77 8,9. Weak Chriſtians in temptations and deſertions are ready to diſtruſt God, and to queſtion the truth of his Promiſes. The wicked hope hee will change, *Where is the promiſe of his coming?* 2 Pet. 3. 4. The godly fear *he will change: David* complaineth, *Pſal. 69. 3. I am weary of my crying, my throat is dried, mine eyes*

Gen.3.1.

Moſes bewrayed his infidelity, *Num* 11.12, 14,15. Chriſts Diſciples and others that believed in him, accounted the Promiſes of his reſurrection to be vain, *Luk.* 24 11,25. Pſal. 106.24.

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fail, while I wait for my God, Pſal. 119.123. *Mine eyes fail for thy ſalvation. I ſhall one day die* (ſaith he) *by the hand of Saul,* 1 Sam. 27. 1. Pſa. 73.13 *Verily I have cleanſed my heart in vain,* Pſal. 116.11. *I ſaid in my haſte, all men are liars,* Pſ. 31.22. *I ſaid in my haſte, I am cut off from before thine eyes.* After that God had promiſed to *Abraham,* that he would *make of him a great Nation,* Gen. 12.2 and make *his ſeed as the duſt of the earth,* Gen. 13. 16. hee and his wife being both old; he thus (as accounting Gods Promiſes vain) anſwered, *Lord God, what wilt thou give me, ſeeing I go childeleſſe?* Gen. 15. 2. *Sarah* likewiſe hearing the Promiſe God had made to her husband concerning a ſon by her, laughed at it, *Gen.* 18. 12 as if ſhe ſhould have ſaid, that is a jeſt indeed. God told *Adam* in Paradiſe, *That the ſeed of the woman ſhould break the Serpents head,* Gen. 3.15. He was long, but ſure; for it was fulfilled at laſt, *Hee that gave us Chriſt,*

Luk. 1, 18, 20.

Christ, how ſhall he not with him give us all things alſo? Rom. 8. 32. He that hath performed the Promiſe concerning Chriſt, wherein ſhall he fail? He hath hitherto *kept promiſe with nights and daies*, as *Jeremy* ſaith, *Jer.* 33. 20, 25. that one ſhall ſucceed the other, therefore much more will he keep his Word with his people. He is worthy to be believed, who never failed to perform what he promiſed. If God have promiſed us pardon of ſinne, Sanctification, Patience, Faith; wee ſhould promiſe our ſelves theſe things, and reſt confident, that we ſhall receive them. Shall we believe an honeſt man on his word, and yet not truſt God upon his Word, who is Almighty, and therefore able, a Father, and therefore willing to perform his Promiſes. *God hath ſpoken in his holineſſe* (ſaith *David*) *I will rejoyce therefore in his Word. I will divide Shechem, and mete out the valley of Succoth, Gilead is mine, Manaſſeh is mine,*

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Ephraim alſo is the ſtrength of mine head, Judah is my law-giver, Moab is my waſhpot, Pſal. 60.6,7. Though then hee had little enough, yet he was confident, he ſhould have all that, becauſe he had Gods Word for it. So wee may believe what God hath promiſed, ſince he hath ſaid it, and ſealed it, and ſworn it. One in the Covenant may lay hold on Chriſt, and ſay, Chriſt is mine, on the Promiſe, and ſay, forgiveneſſe is mine, on the Covenant, and ſay, grace is mine.

The Covenant is mutuall between God and us, 1 *King.* 8. 23.

The Lord will not be unmindefull of his Covenant with us, *Pſalm* 111.5. nor unfaithfull in performance of his Promiſe to us, if wee prove not unfaithfull,

God hath ſaid that hee will be *All-ſufficient to us*; but hee requires then on our part that we be *Altogether* his, *Cant.* 2.16. In marriage the woman muſt take the man for her husband as well as he her for his wife. True faiths apprehenſion of Chriſt is mutuall, it layes hold on Chriſt, as we uſe to do in our ſalutations when we imbrace one another, there is mutuall hold on both ſides. Whence the act of the Patriarchs faith apprehending the Promiſes, *Heb.* 11. 13. is elegantly ſet out, by the metaphor of ſaluting; They ſaluted the Promiſes. True faith kiſſing Chriſt, is kiſſed of him, embracing Chriſt, is re-imbraced of him. *Phil.* 3. 12.

faithfull,

faithfull, but keep Covenant and Promiſe with him, *Pſalm* 103. 17, 18. 2 *Chron.* 15. 2. for the Covenant conſiſts of two parts: in the one God bindes himſelf to be our God; in the other, we binde our ſelves to be his people, *Hoſ.* 2. 23. His is a Covenant of mercy, ours of obedience; Hee promiſeth happineſſe, wee holineſſe; He glory, we duty; He hath tied himſelf by an oath, we have bound our ſelves by the vow of Baptiſme; Hee will not forget his part, let us remember ours. Let it never be ſaid of us, as it was of a Pope and his Nephew, that the one never ſpake as hee thought, the other never performed what he ſpake. The Carthaginians were infamous for Covenant-breaking, and ſlipperineſſe in their Promiſes, ſo that it grew a Proverb, *Punica fides, Pœni fœdifragi ſemper habiti*, ſaith *Plautus*; and the Athenians were renowned for faithfulneſſe in all their covenants, agreements, and promiſes;

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ſes; which gave occaſion to thoſe Proverbs, *Attica fides*, and *Atticus teſtis*, uſed for one that ſtill keeps touch. Fidelity in keeping Promiſe is a fruit of the Spirit, called by the Apoſtle Faith, *Gal.* 5. 22. and a property of him that [a] muſt reſt on Gods holy mountain. Therefore we ſhould imitate, the *Athenians*, ſhall I ſay? nay, rather God himſelf, expreſſing faithfulneſſe in our words, works and wayes; wee ſhould [b] keep our Covenant with God, and [c] pay our vows unto the moſt High, *Pſalm* 25. 10. *Pſalm* 103. 18. we ſhould alſo be conſtant in the performance of our Promiſes to men, for Promiſes are due debts. And *non in promiſſione ſed in conſummatione virtus eſt*, Vertue doth not conſiſt in Promiſe, but in performance.

The manner how God performeth his Promiſes, is not alwayes one and the ſelf-ſame: ſometimes he gives the very particular thing promiſed, as unto the

a Pſal. 15. 4.

b When we receive this command from God, Keep my Covenant, we ſhould pray with *Auſtin*, *Da Domine, quod iubes, & iube quid vis*; or as the Church teacheth us, when we hear the 10 Commandments, *Lord have mercy on us, and incline our hearts to keep this Law.*

c Exod. 19. 5

the children of *Israel* deliverance out of *Ægypt*, *David* from *Saul*, *Jacob* from *Esau*. Hee restored unto *Hezekiah* his health according to his Promise, and removed the host of the *Assyrians*, which besieged *Jeruſalem*; ſometime he gives that which is equivalent or better. Thus in the fifth Commandment, obedient children are promiſed long life; yet *Joſiah*, 2 Kings 23. 29. and *Abiah*, 1 Kings 14. 13. were taken away in their beſt age; therefore for *temporal life*, they had *eternal*: *ſo God promiſed *Abraham* the Land of *Canaan*, and hee had the true *Canaan*, the Kingdom of Heaven. God here breaketh not Promiſe, but changeth *in melius*. So in taking away *wealth* from his children, he giveth them more ſtore of *grace*, in reſtraining *liberty of body* hee giveth *freedom of conſcience*, with *affliction* he giveth *patience*. It was promiſed *Joſiah*, 2 Kings 22. 20. *That he ſhould be gathered to his grave in peace*; yet he died a violent

Deut. 5. 16. Is a good expoſition of this place. So far as long life may be a benefit to Gods children, ſo far he giveth it to them, *Gen.* 25 8.

* He promiſed, *vitam prolongatam*, and gave *vitam perpetuatam* for it. *In Cœlo repoſita eſt maior compenſatio.* Calv.

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1 Chron 34. 28.

violent death, for he was ſlain by the hands of his enemies, 2 *Kin.* 23. 29. The next words therefore doe expound it, *And thine eyes ſhall not ſee all the evil which I will bring upon this place.* He died in peace comparatively with a worſe ſtate of life, for he lived not to ſee the miſery of ſucceeding ages, *Iſa.* 57. 1. Some interpret it thus, he was gathered to the ſpirits of his Fathers, who enjoyed peace.

Acts 7. 5. *Tibi dabo & ſemini tuo,* Gen 13. 15. *Particula & videtur exegetica,* Par. *in loc.*

God delayeth the fulfilling of his Promiſes, *Hab.* 2. 3. Goodneſs makes the Promiſe, truth performs it, and wiſdom obſerves the fitteſt time.

God doth not alwaies perform his Promiſes to the ſame parties, and yet moſt truly performeth them, *Pſa.* 97. 11. *Light is ſown for the righteous.* Oftentimes the Father ſoweth and dieth ere the harveſt, and ſo the Son reaps: ſo *Abraham* inherited *Canaan* in his poſterity. So God promiſed to ſend his Son: this Promiſe was made to the Fathers, and God fulfilled it to the children, *Acts* 13. 32, 33.

The time of accompliſhing Gods Promiſes is uncertain to us, *Act.* 1. 7. though it ſhall not be over-

over-passed, *The vision is for an appointed time, but at the end it shall speak and not lie.* All visions and words of God, whether of Promise or of threatning, let them seem to lie lea and void never so long, yet shall be not only certainly fulfilled, but in the period of time, which the wisdom of God hath impropriated to them. Sometimes Gods Promises have a limited time; as that, *Gen.*17.21. & 18.14. and then they are fulfilled in that very time, expresst, as *Gen.* 21. 1, 2. Sometimes he expresseth not the time.

Isa.60.22.

God in the beginning made a Promise to our first Parents concerning the seed of the woman, and deferred it almost 4000 years, and yet at length accomplished it. There have passed about 5000 years since the time of the glorious coming of Christ unto judgement was promised, and it is not known when it shall be accomplished. *Abraham* was childeless till he was 70 years old, and

2 King 4 16, Gen.3.15.

Iude v.14. The *Amorites* countrey is by Promise given to *Abrahams* seed, *Gen.*12. 7. & 13.15. & 15.18. and *Abrahams* seed in the posterity of *Jacob* possessed it, *Amos* 2.10. but some 400 & seventy years after the Promise.

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and at those years the Lord promised him issue. But this Promise was not accomplished till a long time after, when he was an 100 years old. *David* had a Promise to be King of *Jerusalem* and *Judah*, but the Lord exercised him by many and grievous afflictions, before he came to the Crown; insomuch that he sayes of himself, *Psalm* 119. 82. *Mine eyes fail for thy Word.* The Promise which was made unto *Simeon*, was not accomplished till he was an old man ready to die, yet hee continued to wait. The deliverance of *Israel* was promised 400 years before it was fulfilled, *Gen.*15.13.

Luk.2.25.

God many times takes day,

Alwaies some distance of time passeth between Promises and performances.

1. Either his children are not ready for it.

2. Or he doth it to exercise their faith and patience, *Heb.*6.15. to prove whether they can believe when they see not, *Deut.*8.2.

3. Or hee lets them wait, that they may more esteem the blessings when they have them, but

but never any could tax him for Promiſe-breaking. God as hee doth out-vie all for the largeneſs of his Promiſes, ſo is hee unmatchable for faithfulneſſe in fulfilling his Promiſes. We reade of ſome that have promiſed half their Kingdoms; nay, the the devil promiſed *all the Kingdoms of the world to our Saviour; but God promiſeth yet more, and performeth better than any of them. Firſt, Hee doth not promiſe by halves, but he promiſeth a whole Kingdom, and ſuch an one, as is more worth then all the Kingdoms of the world, and excelleth them in four properties, as the Apoſtle *Peter* ſheweth. Nay, one Kingdom or one world is too little for him to give; he promiſeth to give to all the faithfull two worlds, 1 *Cor.*3. 22, 23. *Things preſent, and things to come, all are yours*, both worlds are yours. He performeth better alſo what he hath promiſed, then thoſe before mentioned. For the firſt of them

Pollicitis dives quilibet eſſe poteſt. Ovid.

* Mat.4. *Excelſa promittit in excelſo.* On a mountain, he promiſeth mountains.

1 Pet.1.4.

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them were but men, which often promiſe mountains, and perform * mole-hils: in this ſence it may be ſaid, *Let God be true and every man a liar*; and for the divels promiſe, that great All which he made profer on, was juſt nothing, but ſhadows and repreſentations of things. He went about to cozen Chriſt with meer words, for the kingdoms of the world were not in his power to give; but God is both able and willing to perform, whatſoever he hath promiſed, his ſervants have often found him better, * never any worſe then his Word: therefore wee ſhould wait with patience for the fulfilling of his Promiſes, not limiting him to time, manner, or means of accompliſhment.

* Like the man in *Eraſmus* his *Naufragium*, who in a ſtorm promiſed the Virgin a picture of wax as big as S *Chriſtopher*, but when he came to ſhore, would not give a tallow candle.

Heb. 6,12,13. Pſa. 130,7,8.

* He promiſed the children of Iſrael only the land of *Canaan*, but he gave them, beſides the whole land of *Canaan*, two other Kingdoms which he never promiſed; and to *Zachary* (for his unbelief ſtricken dumb) he promiſed to give his ſpeech at the birth of the childe, but beſides he gave him alſo the gift of prophecie. God prevents his people with his bleſſings, *Pſal.* 21. 3. He is bountifull to them afore they ask, *ver.* 3. and above their requeſts, *ver.* 4.

CHAP.

CHAP. VI.

6. *The Persons to whom the Promises belong* { 1. *Christ as the Head.* 2. *His Members.*

FIrst, A Covenant of Grace is made with Christ the Head of the Church; Hee is the foundation of it; Hee was God and Man to reconcile both; and is therefore called, *The Angel of the Covenant*, Mal. 3. 1. *The Covenant of the people*, Isa. 49. 8. *The Mediatour of the New Testament*, Heb. 12. 24. and next in Christ it is made with all Christian men and women. As hee was Head of the Church and Redeemer, hee is the heir of all Gods Promises, *In him they are Yea and Amen*, that is, in him they are propounded, ratified and accomplished. This is evident by those generall Promises which are the foundation of all the rest. *He* (that is, Christ) *shall break*

Christ is the scope and foundation of all Gods Promises, partly by merit, and partly by efficacy; by merit, because hee hath procured by his death and passion, remission of sins and life everlasting; by his efficacie, because he seals up unto us in our consciences remission of sins, and withall restores to us the image of God. *Per.* on Gal. Gal. 3. 16.

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Caput & Corpus unus eſt Chriſtus. Auſtin.

break thine head, Gen. 3.15. *In thy ſeed* (that is, Chriſt) *ſhall the Nations of the earth be bleſſed*, Gen. 22.18. *The Promiſes are made not to ſeeds, as many, but to ſeed*, viz. *Chriſt (in aggregato)* with his Church, the Head and Members together; for Jeſus together with all the Saints, make but one myſtical body, which is Chriſt, 1 *Cor.* 12.12. Any Promiſe or bleſſing that belongs to us, belongs chiefly to Chriſt. He is the elder brother. That ſpeech, *Hoſea* 11.1. *I called my ſon out of Ægypt*, is meant ſpecially of the delivery of *Iſrael* by *Moſes* out of the bondage of *Ægypt*, and yet it is a propheſie of Chriſt, and applied to him, *Matth.* 2. 15. That which is ſpoken, *Pſal.* 8. of mans dignity above all other creatures, as having all things put in ſubjection under him, is interpreted of Chriſt, *Heb.* 2.6. 1 *Cor.* 15.27. All the good we have, comes to us by and through him. Wee are *elected and called in him*, Ephes. 1.3,4.

Omnia ſalutaria communicari nobis dicimur in Chriſto, ut in Capite; propter Chriſtum ut merito ſuo impetraniē; & per Chriſtum ut efficaciter applicantem.

In

In him we have redemption, Eph. 1.7. Col. 1.14. *Sanctification*, 1 Cor. 1.2. *Adoption*, Ephes. 1.5. *In him God is well pleased with us*, Mat. 3.17. He is *Heir of all things*, Heb. 1.2. The faithfull are *Coheirs with him*, Rom. 8.17. They shall have the same substantial (though not gradual) glory, the same Crown, the same Kingdom, *John* 17.22,24. God loves them with the same love that he loved Christ, *verse* 23. They are heirs of all *Gods most precious Promises*. They are stiled, *Children of the Covenant*, Acts 3.25. *Children of the Promise*, Rom. 9.8. Gal. 4.28. because they are made children of God by vertue of Gods Promise. Thus was *Isaac* the childe of the Promise in that he was born to *Abraham*, not by the strength of nature, but by Gods Promise. They are also called, *Heirs of the Promise*, Gal. 3.29. Heb. 6.12,17. & 11.9. that is, not only such to whom the Promises do belong, but such as claim their inheritance only by adoption

S. *Paul*, Ro. 9.8. opposeth the children of the Promise to the children of the flesh, which were born by naturall strength.

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adoption and Promiſe. Amongſt men the eldeſt childe uſually is the heir, and carries away the inheritance, and the reſt have but petty portions; but all the Lords children are heirs, and that not alone of the Promiſes, but of the glory promiſed. *Paræus* hath an excellent ſimilitude to illuſtrate this: Every one there (ſaith he) inherits all, even as every man enjoyeth the light of the Sun, as if it were made onely for him.

Luk 1 32,33. The active part is committed to the Meſſiah.

The Promiſes made to Chriſt, are, *Thou ſhalt be a Prieſt for ever, and I will give thee the kingdom of David*; thou ſhalt *be a Prince of peace, and the government ſhall be upon thy ſhoulders*; thou ſhalt be *a Prophet to my people, ſhalt open the priſon to the captive.*

The Promiſes of the Goſpel are not univerſall, but belong to the Elect onely. God hath promiſed by *Iſai.* 8.16. that the Elect onely ſhall be his Diſciples, & not all men indifferently

The Promiſes made to us are paſſive, *You ſhall be taught, you ſhall be made Prophets, you ſhall have your ſins forgiven, you ſhall be ſubject to his government, you ſhall be made Kings.*

If onely they that are Chriſts have benefit of the Promiſes in Chriſt,

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Chriſt, then the wicked have no part nor portion in this buſineſs: the devil ſweeps all that are out of the Covenant, the childrens bread ſhall not be given to dogs, God will not caſt away precious things upon ſwine, and thoſe that are *ſtrangers from the Covenant of promiſe*, Eph. 2. 12. God promiſeth to ſatisfie, but it is ſuch as hunger for righteouſneſs ſake; to comfort, not the careleſs, but ſuch as mourn, forgiveneſs of ſins, but to the penitent, eternal life, but to ſuch as believe. *Except the condition be wrought in us, the promiſe ſhall never be accompliſhed upon us: walk before me, and be thou upright* (and then) *I am God All-ſufficient*, Gen. 17. 1. *Bleſſed are the undefiled in the way*, Pſ. 119. 1. Pſ. 84. 11. Joh. 1. 12. Gal. 3. 7, 9. Pſalm 34. 9, 10. Prov. 19. 16.

Therefore in *Matth.* 1. when *Abraham* is ſaid to have begotten *Iſaac*, there is no mention made of *Iſhmael* which yet he begot, and likewiſe when *Iſaac* is ſaid to have begotten *Jacob*, there is no mention

Piſcat. in Mat. 1.

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mention made of *Esau*, whom he begot also. But when *Jacob* is said to have begotten *Judah*, it is added, *And his brethren*, because the promise of Redemption which was to come by Christ, was pronounced to them also. But that Promise belonged not to all them neither, but only to such, who following the steps of their holy fathers, *Abraham*, *Isaac* and *Jacob*, applied it by a true faith to themselves, as the Apostle sheweth. Rom. 4. 12.

It is our comfort that we which cannot stand of our selves may subsist in Christ. B. *Lake*.

This is a comfort to the people of God; they can never lose Evangelical blessings of grace and glory, because Christ is made the *Lord Treasurer* and *Lord Keeper* of them. We are not trusted with them our selves, for then we should lose them; but he receives them for us, and communicates them to us.

THE

The Second BOOK.

CHAP. I.

Of the Covenant.

The Promiſes are either { *Generall*, or, *Speciall.*

GEnerall the Covenant. Which in * *Hebrew* is called *Berith*, from chuſing, becauſe it is eſtabliſhed on certain conditions which both parties chuſe: it is taken for both a Covenant and a Feaſt; therefore ſome derive it

* בְּרִית either *ab Eligendo*, or *Comedendo* from בָּרַר or *à cædendo* from בָּרָא *Buxtorf* and *Pagnin* on the word.

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Illyric, Clav. Scrip. Jun. Orat. de fœdere. The Greek word wherby the Septuagint still rendereth *Berith*, is διαθήκη *testamentũ*. Heb 9.17. *fœdus*, Mat. 26.28 Acts 3. 25. from διατίθημι

from a word that signifieth to eat, because the Hebrews at their Covenant-makings usually had a Feast, *Gen.* 31.54. Others derive it from a word that signifieth to slay. It was a religious Ceremony common to the Jews and Gentiles, that in making solemn Covenant before their gods, a beast was slain by the Priest, and the parts thereof laid one over against another. The makers of

dispono. Est enim extrema voluntas, qua quis disponit & dispensat res suas: or from διατίθεμαι *paciscor*, Luke 22. 29 The Latine words whereby the Originall is expressed, are *Fœdus, Pactum, Testamentum*. For they are used promiscuously in the Latine, saith *Musculus*. 1. *Fœdus*. It was called *Fidus* in time past, saith *Varro*; for in a Covenant *interponitur fides*, men give their faith, saith *Isidore*, therefore some, saith *Alsted*, had rather write it with a single e then œ. Some derive it from the adjective, *Fœdus*, filthy, for the slaying of a Sow (which was *inter ritualia fœderis*) was filthy, as *Virgil* saith ——— *& cæsa jungebant fœdera porca. Peter Martyr* derives it, *à feriendo, quod Fœriales utrinque porcam mactarent. Hinc ferire aut percutere fœdus, tritus loquendi modus, pro iungere, facere, pangere. Martinius* approveth this Etymologie, and it agreeth best with the Hebrew. 2. *Pactum, generis nomen est*, saith *Beza*: *quasi ex pace factum*, saith *Isidore*. It is that truce (saith *Sigonius*) which in time of war is concluded upon, and accepted of both sides for a certain limited space of time; but *Fœdus* was a perpetual truce or league. 3. *Testamentum quasi testatio mentis*, saith *Justinian*, which Etymologie *Valla* derides; but it may be received as an allusion. The *French* is *Alliance, ab alligando*. The *English* is a *League alligando*, or *Covenant*, which is the same that *Conventio* is with the *Civilians, a conveniendo*.

the

the Covenant paſſed between thoſe divided parts; the Ceremony intended and imprecation, that he might be cut in peeces as that beaſt was, who ſhould violate the Covenant ſo made. And from the uſe of this Ceremony came the phraſe of *cutting a Covenant*; as with us, *ſtriking of a bargain*, from our faſhion of ſtriking hands upon a bargain made. *Alexander ab Alexandro, lib.* 5.*c.*3. ſpeaks of it: nay, this was a cuſtome in *Abrahams* time, and therefore God himſelf to confirm his Promiſe to *Abraham*, vouchſafed to uſe that Ceremony, *Gen.* 15.10,17 for which it is ſaid, God did cut a Covenant with *Abraham*, ver. 18. See *Jer.* 34.18.

The word Covenant doth ſometimes ſignifie a ſimple Promiſe of grace without condition, *Gen.*9.11. *Numb.* 25.12,13 but ordinarily it notes a mutual contract or agreement between the parties covenanting by ſtipulation and Promiſe, *Pſ.*50.16. & 25. 10,14. & 44.17.

Book II.

What a Covenant is in general.

A Covenant is a ſolemn Contract, paſſing between ſome parties (two at the leaſt) whereby they binde themſelves, each to other, in certain articles, to both their contents, for their mutuall peace and comfort.

Differunt nomine, ſed modo rei promiſſio & fœdus. Fœdus eſt promiſſio ſolenni ritu fœderali veſtita atque firmata. Pareus *in* Gen. 15. 18.

For the form and manner of it, it muſt be done with ſome ſolemnity; and herein ſtands the difference between a Promiſe and a Covenant, for a Covenant is a bundle of Promiſes, bound and knit up together in one tie and mutual ſolemnity.

There is a civil Covenant, which is a League or Agreement, *inter dimicantes*, between two or more parties being at variance, *Gen.* 21. 32. and a religious or ſacred Covenant, which is a League or Agreement, that God hath made with man for his Salvation, and that is two-fold:

1. That which God made at the beginning with our firſt Parents in the ſtate of Innocency, *Gen.* 2. 17. promiſing perfect felicity on condition of their perfect obedience.

obedience. It is called, *Fœdus naturale*, the *Covenant* of nature, becauſe it was made by God with man at his firſt Creation, and becauſe it is contained in the Law which is known to men by nature; and *Fœdus legale*, the *Covenant* of works, becauſe works were the condition of it: it did run thus, *Do this, and thou ſhalt live, and I will be thy God*, Ezek. 20. 11. Lev. 18. Rom. 10. 5. Gal. 3. 12. win it and wear it, obey perfectly, and live everlaſtingly. The two Sacraments of this Covenant, were the Tree of knowledge reſpecting the Law, *Do this*, and the Tree of Life reſpecting the Promiſe, *Live*. God ſhadowed out this Covenant alſo to the children of *Iſrael* in the wilderneſſe of *Sina*, when he brought them out of *Ægypt*. *Moſes* deſcribes it, *Exod.* 19. & 24. the bleſſings and curſes comprehended in that Covenant are recited, *Levit.* 26. *Deut.* 27. & 28. It hath *Rationem ſpeculi*. It is a glaſſe to manifeſt and diſcover ſinne and death,

Gal. 4 22, The Law requireth, 1. Perſonall. 2 Perpetuall. 3. Perfect obedience. 4 And from a perfect heart, and that under a terrible curſe.

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death, and so servs to humble men which are naturaly proud, *Mat.* 19.17. and to make them flie unto Christ for sanctuary, who perfectly fulfilled the Law for the Elect; in and through whom we may obtain the legall Promises, *Rom.*10.4. *Gal.* 4. 4. I will shake all Nations, and the desire of all Nations shall come, saith the Lord, *Hag.* 2. 7. to note unto us (saith one) that a man shall never desire Christ indeed, till he be first shaken.

Gal.3.24.

The first Covenant was of mans works, the second of Gods grace. It is a compact made between God & man touching reconciliation and life everlasting by Christ, *Perk.* Gen.3.15.

2. That which God of his singular grace made with man fallen. This is a free disposition of God whereby he promiseth eternal salvation by the death and mediation of his Son, that he may magnifie the riches of his mercy. This was revealed and delivered to our first Parents in the garden of *Eden*, immediately after the fall, by God himself, and after was continued and renewed with *Abraham*, *Isaac* and *Jacob*.

It is called, *Fœdus Evangelicum*,

cum, the *Covenant of the Goſpel*, and the *Goſpel*, Rom 1.16.

A *New Covenant*: *Behold the dayes come* (ſaith the Lord) *that I will make a new Covenant with the houſe of Iſrael*, Jer.31.31. that is, with the whole Church, the whole *Iſrael* of God, as appeareth, *Heb.* 8.8,10.

We need a new Covenant (ſaith B. *Lake*) that have broken the old, by our mutability before the fall, and through our imbecility ſince the fal.

The *Covenant of Grace*, Rom. 4.16. becauſe nothing elſe moved God to make and eſtabliſh it: it is not grounded upon our works and worthineſſe, but upon the free mercies of God, and all-ſufficient merits of Chriſt, *Gal.*3.18.

The *Covenant of peace*, Ezek 34. 25. & 37.26. *Peace*, Rom.10.15. The *Goſpel of peace*, Eph. 2.17. & 6.15. *Reconciliation with God*, and a *Teſtament*, becauſe this reconciliation was ratified by the death of the Teſtator, *Heb.*9.16,17.

Iſa 54 10.

The word of reconciliation. a Cor. 5.19.

It runs in theſe terms, *Believe and repent, and thou ſhalt be ſaved*, Joh. 3.16. Gal.3.11.19 Mark 16.16. The Covenant of Grace (ſaith Dr *Preſton*) is double:

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1. Absolute and peculiar only to the Elect, *Jer.*31.33. *Ezek.*36.26.
2. Conditional, which is common to all, and that is expressed in these terms; Christ hath provided a righteousnesse and salvation now, if you will believe, and take him upon these terms, that he is offered, you shall be saved, *Mark* 16.16.

God ever ordained Seals to make good his Covenant.

The Sacraments which God gave to man in his corrupt estate were, either

1. Before Christ, prefiguring him.
2. After him, as memorials of him.

The Sacraments before Christ were of two sorts;

1. Either such as belonged to all sorts of people.
   1. The Ark and *Noahs* preservation in it, *Gen.*6.18. *Heb.* 11.7. 1 *Pet.*3.20,21.
   2. The Rainbow, *Gen.*9.9,11,12,13,15,16,17.
2. Such as were peculiarly appointed to the Jews, some

ſome of which were

1. Extraordinary, during but once or a ſhort time, and anſwering, either
   - To Baptiſm, as the red Sea, the Cloud, 1 *Cor.* 10.1,2,3,5.
   - Or to the Lords Supper, as the *Mannah*, the Water flowing out of the rock.
2. Ordinary, as
   1. Circumciſion anſwering to our Baptiſm, *Gen.*17.9,11,12. *Col.*2.11,12.
   2. The Paſſeover, anſwering to the Lords Supper, *Exod.* 12.13. 1 *Cor.*

The Sacraments after Chriſts coming to continue till the end of the world, are two:

1. Baptiſm, *John* 1.26. *Mat.* 28.19.
2. The Supper of the Lord, *Luke* 22.19,20. 1 *Cor.* 11.25,26.

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These two Covenants of works and grace, do both agree and differ in several respects:

1. They agree,
   1. In their Author, God.
   2. In the Persons contracting, God and Man.
   3. In the general end of them both, the glory of God.
   4. In the extrinsecal form, they both binde.
   5. They have both one matter also for substance, on Gods part mans happinesse in both, on mans part obedience in both.
   6. In nature, because they are both inviolable on Gods part.
2. They differ,
   1. In kinde: that was a Covenant of amitie between the Creator and the creature; this of Reconciliation between enemies, for there was no breach made before, as now there is between us and our God.

Therefore this is called Reconciliation as well as Covenant.

God. When we were enemies Christ died for us.

2. In the special end; for the end of the Covenant of nature is the declarati- of Gods justice, of the Covenant of grace the declaration of Gods mercie.

Cameron. opusc. miscel.

3. In the foundation: for the foundation of the Covenant of Nature is the Creation of man, and the integrity of humane Nature, of the other the redemption of man by Christ.

4. In the quality of the persons contracting: God the Creatour in the first exacts his right from a man pure and perfect, but in this offers himself as a mercifull Father, to a sinner troubled with the sight and sense of his sins.

5. In the conditions: works are required in the first, faith in the other.

Adam

Book II.

Jussus Idem, qui iubet. Auson. God undertakes in the Covenant of grace to enable us to walk in his statutes, and to perform the condition he requires He works all our *work in us & for us*, Isa. 26.12.

Adam was to make that good of himself, and by his own power: In the Covenant of Grace, God giveth what he requireth, and accepteth what he giveth. *Fides impetrat quod lex imperat.* August. *Ench. cap.* 117.

6. In the form of sanction; the Covenant of Nature was published as soon as promised, but the Covenant of Grace was first promised, then a long while after proclaimed and ratified with the blood of Christ.

7. In the object: that is extended to all men, this belongs to some certain men by a singular reason; for although it is often promiscuously propounded, yet by a speciall propriety it belongs to them to which it is intended by God.

Rom. 9. 7, 8.

8. In duration: that is antiquated

antiquated to them who are made partakers of this new one; this is perpetuall, therefore called often an everlasting Covenant, & admits of no end or variation for the substance.

9. In effects: that was deadly for a sinner, the *Ministery of death*; this is called, a *quickning Spirit*, and is the *ministration of righteousnesse and life*, 2 Cor. 3. 6, 7, 8, 9.

A Covenant in respect of God, a Testament in respect of Christ.

The Covenant of Grace is called in regard of the convention and agreement between God and man, a Covenant; in regard of the manner of confirming it, a Testament; being in many things like a Testament. For

1. As in a Testament or last Will the Testators minde is declared; so is the will of God in his Word.

2. As in a Will so here, is a Testator which is Christ; a Legacie which is eternal life; Heirs which are the Elect, an Instrument; which

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which are the Scriptures; and Seals, which are Circumcision and the Passeover of the old, Baptism and the Lords Supper of the new.

3. And principally, as a Testament is in force by the death of the Testator, *Heb.*9.16,17. so the Covenant of redemption, is ratified by the death of Christ, and this death by the effusion of blood was shadowed out in the Old, but consummated in the New Testament.

This Covenant is but one for * substance, yet in divers respects and circumstances it is either old or new.

Old, as it is a reconciliation of the old people with God by Christ to be exhibited; New, as it is a reconciliation of the new people with God, by Christ now exhibited

Divisio fœderis in vetus & novum; non est Generis in Species, sed subjecti in accidentia. Scarpius. The two parts of the Covenant, as it were the conditiõ and the obligation, have ever been the same in substance, though not alwayes in like manner dispensed. S. *John* speaking of love, calleth it a *New* Commandment and an *Old*, 1 John 2,7,8. *Old* in regard of the substance, *Levit.*9.18. because it was given to *Adam*, was a Law in Paradise, and because out of request; *New*, because renewed and approved by Christ, *John* 13. 34, & 15. 12. excellent as new, it makes us new; it should be new and fresh in our memory. *Novum, quia renovatum*, Bucan.

exhibited in the fleſh: in regard of the ſhadow it is called the Old, and in regard of the ſubſtance the New.

Old, becauſe it is firſt in time and antiquitie.

2. Becauſe it is abrogated in part, *Heb.* 8.13. 2 *Cor.* 3.14 being placed in Ceremonies, which in time for oldneſs vaniſhed away.

New, 1. In reſpect of the immediate Author Chriſt, *Luk.* 22. 20. God was the Author of the other.

2. Becauſe celebrated in a new manner, & new rites, and is never to be abrogated or diſanulled.

It is new in reſpect of God and us.

1. In reſpect of God, becauſe the Covenant is renewed as he promiſed in the ſeed of *Abraham*, which is *With all the Nations of the earth*, Gal. 3 8.

2. In reſpect of us, becauſe we are renewed thereby, 2 *Cor.* 5.17.

The Old Teſtament is called the Law, becauſe the firſt and chief part of it is the Law of *Moſes*;

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Moſes; the New Teſtament is called, the Goſpel, becauſe the firſt and chief part thereof, is the glad tidings of our Redemption, and the form of the Covenant is in the one Legal, in the other Evangelical. The Law was written in *Tables of ſtone*, Exod. 31. 18. 2 Cor. 3. 5. but the Goſpel is written in the *fleſhie tables of the heart*, Jer. 31. 33. Heb. 8. 10.

The Fathers had the ſame Covenant which wee have, they looked for immortality and had it promiſed. They expected it by mercy & not by merit, they knew that Chriſt was their Mediator to obtain mercy as well as we, *Ioh.* 8. 56 Acts 13. 38. *Luk* 1. 74. 1 *Cor.* 10 4. *Sanguis Chriſti profuit antequam fuit* Bern. CHRISTS bloud was effectual before exiſtent

The Old Teſtament is the Covenant of God which in types and ſhadows prefigured Chriſt to come and to be exhibited, and by vertue thereof, life everlaſting was given by faith in Chriſt that was to come.

The giving of *Iſaac*, of the promiſed Land, and all theſe Promiſes were but ſhadows of the great Promiſe, of the main Covenant in Chriſt.

The New Teſtament is the Covenant of God, which (ſince the coming of Chriſt in the fleſh) hath aboliſhed thoſe ſhadows, and giveth life everlaſting by faith in Chriſt that is come.

The

The old Covenant agrees with the Covenant of nature:

1. In both, the parties contracting are God and Man.
2. Each hath a ſtipulation annexed to it.
3. The Promiſe is the ſame in kinde.
4. Both lead to Chriſt.

They differ,

1. Becauſe the *Covenant* of nature was contracted with all men, this with the *Iſraelites* onely.
2. That of nature was made as ſoon as man was created, and had no *præludia*; the old *Covenant* long after, and had many *præludia* afore it.
3. That of nature only binds to obedience due by the Law of nature, the old *Covenant* obligeth alſo to ceremonies.
4. Life is promiſed in both, but it is ſet forth in the one by the fruition of Paradiſe, in the other by the poſſeſſion

Cameron opuſc. miſcel.

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possession of the *Land of Canaan.*

5. The *Covenant* of nature is eternal, the old temporary.

6. Both Covenants bring us to Christ; but that of nature doth not this *per se*, but * *per accidens*; this old one doth it, *per se*, for it is the true and proper scope of it.

7. The Covenant of nature was written in the heart, but the old in Tables of Stone.

8. The Covenant of nature was made in Paradise, the other in Mount *Sina.*

9. There was no Mediator of that, this had a Mediator, *Moses*, Deut. 5. 26, 27.

10. That was made with all mankinde when man was perfect, this with a certain people after the fall.

*As it sheweth what a man oweth unto God, and how he must be punished if he pay not the debt, whence it makes him look to a Mediator, when he sees himself unable either to pay the one or endure the other.

The Old and New Covenant agree;

1. In

1. In the principall efficient cauſe, for there is the ſame Authour of both, God, *Jer.*31.31. *Polan.Syn. theg.*
2. *In cauſa proegumena*, the inward impulſive cauſe, the mercy of God in both, *Luk.*1.54,55,72,78.
3. In the meritorious procatarcticall cauſe, there is one and the ſame foundation of both Covenants, Chriſt, *Heb.*13.8. *Revel.* 13.8. Eph.2.12,13.
4. In the matter, there is the ſame thing promiſed in both, *Rom.*1.1,2.
5. In the eſſential form, in both Covenants there is a mutuall obligation of God and the faithfull, although of Gods part it is free, of mans due, *Rom.* 3. 22.
6. In the end, which in both, is the glory of God and ſalvation of man, *Heb.*11. 8,9,10.

7. In

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7. In the ſubject, for God made both of them with the faithfull onely, *Rom.* 3.26.

8. In the adjunct, the internal obſignation, for both of them are ſealed by the ſame holy Ghoſt to the faithfull, 2 *Cor.* 1.22. *Eph.* 1.13.

The Old and New Covenant differ,

They differ not eſſentially a the Covenant of works & grace, but *modo adminiſtrandi*, in the manner of miniſtration.

1. In reſpect of the Author or Covenant-maker which was not Chriſt, but God the Father of the Old; or he made it then mediately and not incarnate, now immediately and from his own mouth.

2. In reſpect of the Mediator; *Moſes* was Mediator of the Old, *Levit.* 26.46. *Deut.* 5.27, 28. Chriſt of the New, *Heb.* 8.6. & 9.15. 12.24.

3. In their quality,

Non exigit a quoquam (ſaith *Eraſmus* of the Goſpel) *ovus Legu Moſaice, tantum adſit viuida fides.*

1. In reſpect of liberty: of old they had Circumciſion and the Paſſeover, which were painfull and chargeable

ble Seals; and they were burdened with many carnal Ceremonies: we have bread and wine, cheap and easie seals in comparison, and are freed from the ceremonial Law, *Col.* 2. 14. that was a hand-writing against us; the new is a rest for us, *Matth.* 11. 28.

2. Clarity: the old was obscure, *Heb.* 9. 8. 2 *Cor.* 3. 13, 14. consisting in Rites and Ceremonies, whereby *Christ* was darkly prefigured; but the new is more plain and perspicuous, *John* 1. 17. then the Spirit was distilled by drops, now there is a larger effusion of the Spirit, *Heb.* 8. 10. *Joel* 2. which is repeated, *Acts* 2. *Titus* 3. 6. *Zech.* 12. 8. 2 *Cor.* 3. 12. they had the blood of Christ, but shadowed only in the blood of Buls and Goats, *Heb.* 9. 18. *Exod.* 24. 5, 8. we have the very blood of Christ it self, to seal unto our Covenant, *Mat.*

Novum Testamentum in veteri est velatum, & vetus in novo revelatum Aust.

Novum Testamentum in veteri latet, & vetus in novo patet. Luth.

The old Testament is *instar libri clausi.* Isa. 29. 11. The New *instar libri aperti,* Apoc. 5. 9. Saith our learned *Whitaker.*

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*Mat.*26.28. *Heb.*9.12. & 10. 4. *Zech.*9.11. *Cujus sanguis sistit omnem sanguinem*, as the Fathers say.

4. In their quantity: the new is larger and more extensive than the old, in respect of

1. Persons: the old Testament was appropriated to a few, and did belong properly to the nation of the Jews alone, *Ps.*76.1. none but *Israelites* and Proselytes had part in the Promise; the new extends to the *Gentiles*.

Psal.114 2.

Isa.49.22. & 66,18. Joel 2,28. Hag. 2. 8.

2. Places: that was proposed, as to one people; so, *in angulo tantum mundi*, in one Land of *Canaan*; this to all Nations throughout the whole world.

Mat.10.5,6.

Trelcatius. Ephes.2.14. Gal.6.15.

3. Times: that was Temporary, and to endure but a while, *viz.* till the first coming of Christ; this is perpetual, and shall last from Christs first to his second coming, *Heb.*8. 6,13. & 10.4,9. & 9.12.

2 Cor.3.11.

Ephes.4.13.

How hath God then honoured

us in these dayes of the Gospel, who are herein beyond, not Heathens onely, who were without God, and without the Covenant, but even beyond *Adam* in his innocency, and Gods ancient people of *Israel*; for *We have a better Covenant then they had, made upon better promises*, Heb. 8. 6. upon better terms and conditions, upon better evidences and assurances.

Since God hath thus abounded in love and mercy towards us, we therefore should abound in knowledge, faith, love, zeal and care to worship God, publikely and privately with joy and singleness of heart.

I have hitherto handled the several Covenants comparatively; and that to give some light to the Covenant of Grace, which I shall now speak of in a special manner, as it is a bundle of all the Promises.

The Covenant of Grace is expressed in these words, *I will be thy God, and thou shalt be my people*, Jer. 31. 33.

In

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In this Covenant God undertakes to free his people from all * evil, that may any way prove hurtfull to them, and to beſtow all good things upon them, Temporal, Spiritual and Eternal, *Gen.* 17.1,2. *Levit.* 2.6,11,12. 2 *Cor.* 6.16,17,18. *Heb.*8.10,11,12.

We promiſe to chuſe God to be our God, truſt in him, love and fear him, and walk in obedience before him, *Exod.*15.2. & 20.19. & 24.3,7. *David* cals God his lot and portion, *Pſal.*119.57. God is my portion for ever, *Pſa.*16.5,6. *Pſal.*142.5.

* If the ſeals of the Covenant be ſtamped upon us, we are thereby ſecured from all evil, *Ezek.* 9.4. *Rev.*7.3. & 9.4. Hence are thoſe graeious Promiſes, *That God is our portion*, Ier. 10.16. & 51.19. Lam. 3.24. that is, all we have to maintain us in the world: and *we his portion*, Deu. 32.9. that is the chiefeſt thing he makes reckoning of. He becomes our God to direct, protect and bleſſe us, and we become his people to ſerve, love and obey him

God ſaith ſo unto the *Gentiles*, Hoſ. 2.23. which the Apoſtle makes uſe of, *Rom.*9.25,26.

This was promiſed the faithful in all ages, that God would be their God, and they ſhould be his people, *Ex.*29.45. *Rev.*21.3,7. *Zec.*13.9. *Eze.*36.28. *Jer.*31.1,33 1 *Chr.*17.13. & 22.10. All the particular Promiſes depend upon this main Charter, *That God is our God*: One * obſerves, That throughout all the Scripture, all the

* *Wing, Jacobs* ſtaff.

the Scripture, all the mercy promiſed, and every Promiſe wherein any happines is contained, hath this Seal [*And I will be their God*] *and they ſhall be my people,*]

If we ſhould ſtedfaſtly believe and reſt upon this Promiſe, wee ſhould finde more true comfort in it, then in all the world beſides.

This is the top of mans felicity, when God takes him into Covenant. When God, *Levit.* 26. had ſpoken much by way of Promiſe to his Church, as, *That he would give them rain in the due ſeaſon,* &c. *That he would ſet his Tabernacle among them,* &c. at length he concludes all with this, *ver.* 12. *I will walk among you,* I will even neighbour with you, as it were, and *I will be your God, and ye ſhall be my people. David* having prayed for many temporal bleſſings in the behalf of his people, *That their ſons might be as plants, their garners full,* &c. at length hee windeth up all with this *Epiphonema*, or concluſion, *Happy is that people that is in ſuch a caſe;*

Pſalm 144. 12 13, 14.

Verſe 15.

but presently comes with an *Epanorthoma*, or a correction of his former speech, *Yea rather, happy is that people whose God is the Lord:* As if he had said, that indeed is a happinesse in some kinde, but nothing to this; that is but Temporal, this is Eternal. The honour and happines of a nation and people, *Psa.* 33.12. and also of particular persons, *Psal.* 65.4. lies in this, that they have God for their God. He that is in speciall Covenant with God, all that is in God is for him; his truth for his security; his love for his comfort; his power for his protection; his wisdom for his direction; all that is in Christ is his; his love, his graces, his merits. He is his Saviour, Redeemer; the holy Ghost is his Comforter, dwels in him, to teach him and guide him into all truth, and to seal up the Promises to his heart. He hath the guard of Angels, *Heb.* 1.14. Dominion over the creatures, and free use of them both for necessity and *delight, *Heb.* 2.7,8. 1 *Tim.* 4.2,3.

Deut. 33.29.

The immunites and priviledges of those that have God for their God.

* It is promised as a blessing evē unto Gods people, that there should be boyes & girles playing together in the streets of *Ierusalem*, Zech. 8.5. & that they should have liberty to invite and entertain either other, *Zech.* 3.10.

4.2,3. *All things are his, and he is Christs,* 1 Cor.3.22,23. God cals such as are in Covenant with him, *His Treasure,* Psal.135.4. *His peculiar people,* Exod.19.5. Deut. 14.2. *His love for delights,* Cant. 7.6. *The lot of his inheritance,* Deu. 32.9. *His hidden ones,* Psal.83.3. *His jewels,* Mal.3.17. *He that toucheth them, toucheth the apple of his eye,* Zech.2.8. *They are his beloved,* Psal.108.6.& 127.2. *As the signet upon his right hand,* Cant.8.6. Isa. 49.16. *He dwelleth with them,* John 14.23. *He followeth them whithersoever they go,* Josh.1.9. *He stands at their right hand,* Psalm 109.31. *And holds them up by it,* Ps.73.23. *He covers them under his pavillion,* Ps.27.5. *He keeps their feet,* 1 Sam. 2.9. *Their very bones,* Ps.34.20. *He counteth their wandrings,* Ps.56.8. *He numbreth their hairs,* Mat.10. 30. *He bottles up their tears,* Psalm 56.8. If they do but sigh, *He observes it,* Ps.38.9. He is the *shield of their help, the sword of their excellencie,* Deut.33.29. *He is their hope, their help, their health,*

Jer.31.20.

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Psalm 71.5. Joel 3.16. Jer.17.7. *Their rock, their refuge*, Psa.62.2, 6,7. *He will teach them in the way that they should chuse*, Psal. 25.12. *And make them perfect in good works*, Heb.13.21. 2 Thess.2.17. *He will give them their hearts desire*, Psal.37.4. Pro.10.24. *His eye is ever upon them for good*, Psal.33. 18. The Prophet comprehends all in that one verse, *Psal.* 84.11. *The Lord God is a Sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.* A *Sun*, for consolation, a *Shield*, for protection. A *Sun* to give them life, a *Shield* to defend life given. A *Sun* to make them fruitfull in all good, a *Shield* to preserve them from all evil. He will give not only temporal blessings, as it followeth there, *No good thing*, &c. but hee will also bestow upon them *grace* here, and *glory* hereafter, even that *grace* that shall be once *glory*. *Godlinesse is profitable to all things* (saith the Apostle) *having the promises of both lives*, of temporal

1 Tim.4.8.

poral things for this life, and of ſpiritual and eternal things for the life to come.

Since then the happineſſe of a Chriſtian conſiſts in this, that *God* is his *God*, every one ſhould labour to ſecure this main point, and try whether he be in ſpeciall Covenant with God. To this duty the Apoſtle exhorts us, when he bids us, *Give diligence to make your calling and election ſure*, 2 Pet. 1.10. & 2 Cor. 13.5. he ſaith, *Examine your ſelves, whether ye be in the faith, prove your own ſelves.* And indeed there cannot be a better evidence that we are in the Covenant, then this, that wee are in the faith, or that faith is in us, for ſo are thoſe words to be underſtood.

For the Covenant of grace runs all upon Promiſes, *I will give thee, &c.* Now faith anſwers the Promiſe; for the Promiſe is to be believed: *Abraham* believed in the Lord, and therefore God reckoned him as a man that was righteous, *Gen.* 15.6. and acce-

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Let us reſolve to be Gods, and enter into Covenant with him, *Joſh.* 24 14. *Nehem.* 5.13. *Nehem.* 9. 2 *Kings* 23.3 2 *Chro.* 34.31 2 *Chro.* 15.12 is a ſpeciall place: there was a Covenant, yea an an oath upon the Covenant, a bond upon a bond, *Pſa.* 119.106.

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pted him to be a partaker of the Covenant. Every believer is within the Covenant. He that hath a true and saving faith which worketh inwardly by purifying the heart, *Acts* 15.9. and outwardly by love, *Gal.*5.5. may certainly conclude, that God is his God.

We may know likewise, that we are in Covenant with God, by this, if we labour to keep Covenant with him, *Psal.* 103.18. if our greatest care be to please him, and our greatest fear, least we should offend him. If we have chosen him, it is certain he hath chosen us, for so *Cyril* interprets that place, *John* 15.16. *You have not chosen me, but I have chosen you*, that is (saith he) in regard of priority, I have chosen you first.

There is a threefold chusing of God.

1. In opinion to prize and esteem him above all other delights, when with *Paul* we count *all things as drosse and dung*, nay dogs-meat (as the *Original hath it

1 Ioh.4.19. God bestows himself on that man, that in true desire would have God for his God. M. *Harris.*

*Σκύβαλα garbage and filth that is thrown out to dogs.

it) *in comparison of Christ*, Phi. 3. 8. Book 11.

2. In affection, if we love him above all; when we can say with the Spouse, *Cant.* 1. 7. *O thou whom my soul loveth*: or with *Peter*, *Lord thou knowest that I love thee*, John 21. 16. *Ignatius* (that holy Martyr) called Christ his love: my love (saith he) was crucified.

3. In practice, when we chuse his waies, as *David* saith, *I have sworn and will perform it, that I will keep thy righteous judgments*, Ps. 119. 106. If upon a diligent scrutiny into our own hearts and wayes, we finde God hath the chiefest command over all our thoughts, affections and desires, and that we are truly ingraffed into Christ by faith; we should then prize the Covenant, and improve it to all holy uses.

1. We should highly prize the Covenant.

Wee should say with *David*, *What am I, or What is my fathers house, that I should be raised hitherto?* We should rejoyce in this, that the great and mighty God will enter into Covenant with us, every Promise should be 2 Sam. 7. 18, 19.

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precious unto us. That noble Emperour *Theodosius* thought it a greater honour to be *Membrum Ecclesiæ*, then *Caput Imperii*, a member of the true Church, then Monarch of the world. *Solomon* in the book of his repentance, prefers the title of *Ecclesiastes*, a Preacher, or reconciled Penitent, before the title of the son of *David*, King of *Jerusalem*.

Abbot his Geography, and *Grimston*.

When *Charls* the fifth, Emperour, in a challenge to *Francis* the first King of *France*, commanded his Herauld to proclaim him with all his Titles, stiling him the Emperour of *Germany*, King of *Castile*, *Aragon*, *Naples*, *Sicilie*, &c. *Francis* commanded his Herauld to call him so often King of *France*, as the other had Titles by all his Countries, implying that *France* alone was more worth then all the Countries which the other had So when the wicked brag of their honours, livings and great lordships, a childe of God may say, that God is his, he is his portion, and

and oppoſe this to all other dignities whatſoever. For when a man hath God, he hath all, he is bleſſedneſs it ſelf; when he comes into the heart, all comforts come along with him. The childe of God may view the Heavens, and ſay, My Father made them; hee may behold the works of providence, and ſay, My Father feeds, cloaths and preſerves all the creatures in the world: if he be in proſperity, he may ſay, God hath yet reſerved greater goods for me; if in adverſity, he may ſay, Chriſt hath endured much more for my ſake. The Word and Sacraments are his: He may goe boldly to the Throne of grace, *Heb.* 10. 22. and ask almoſt what hee will in the name of Chriſt, *Mark* 11. 24. All his infirmities ſhall be borne withall, all his indeavours accepted. He may expect protection in dangers and diſtreſſes, *Pſalm* 80. 14, 15, 16. Every one protects their own, *I am thine* (ſaith *David*) *ſave me*, Pſalm 119. 94. He may look

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Gods covenant with his people is a covenant of mercy, therefore these two are often joyned together in Scripture, 1 *Kings* 8.23. *Dan.* 9.4. and elsewhere, 1. Mercy induced God to make it. 2. He administers this Covenant with a great deal of mercy, 1. Accepting a little 2. Giving that little, 3. Passing by many provocations, Psal. 31.19. Ps. 36.7,8,9.

to have his wants supplied, *Psalm* 23. 1,4. Hee may boldly challenge sin, death, hell, the devil, and victoriously triumph over them all with the Apostle, 1 *Cor.* 15.55,56,57. and say with *David, The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?* Psal. 27.1.

2. We should also improve the Covenant for all holy purposes.

We must with boldness and reverence challenge the Covenant of grace. There cannot be a more forcible argument in prayer, then to plead Gods Covenant and the interest we have in him. Our Saviour, *Matth.* 6.9. teaching us to pray, bids us to say, *Our Father*; as if he should say, Presume not to ask any Petition of God, till thou canst so conceive and be perswaded of him. Those then who are Gods children may pray with confidence unto him, as a Father: *Ipsum numen orat pro nobis*, The ve-

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ry name makes Supplication for us. Book II.

Thus our Saviour Chriſt prayed, *O my Father*, three ſeverall times, *Matth.* 26. 39,42,44. and *My God, my God*, Matth. 27. 64. Pſalm 22. 1. The Papiſts urge their own merits, and merits of Saints, in their prayers, but Gods people have ſtill urged Covenant, *Gen.* 32. 9. *Nehem.* 1. 6, 10,11. 2 *Chron.* 14. 11. *&* 20. 6,7. *Pſalm* 16. 1, 2. *Pſalm* 18. 1,2,3,6. *Pſalm* 22. 1. & 116. 16. *John* 17. 6. 9, 10. *Deu* 9. 27. 1 *Sam.* 12. 22. *Jer.* 14. 21. Pſal. 7. 10. & 94. 14.

Unite my heart, ſaith *David*, to thy fear, *Pſalm* 86. 11. As if he ſhould have ſaid, Lord, thou haſt promiſed to give mee one heart; Behold I finde my heart divided, disjoynted; unite it I beſeech thee: ſo thoſe that are within the Covenant may go to God, and ſay, Lord, give me wiſdom, faith, patience, for the diſcharge of my duty toward thee: my heart is out of order, Lord mend it; it is thy bargain, thine Phil. 4. 6. Pſal. 119. 133, 176.

own.

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own Covenant; O do it for thy names ſake. God takes it well, if we minde him of his Covenant, and preſſe him with his Promiſe.

We ſhould alſo aggravate our ſins in confeſſion, by this, that we have ſinned againſt Covenant, hand and ſeal; our ſins in that reſpect are worſe then the ſins of Pagans or Heathens: they ſin but againſt Creation, we againſt Covenant; whoredom is worſe then fornication.

Amos 3.2. Rom.2.9.

When we are tempted to the committing of any ſin, the Covenant ſhould be a curb to us: we ſhould ſay, no; I muſt now lie no more, ſwear no more, break the Lords-day no more; it is againſt my bargain: ſuch a Lords day, in ſuch a Congregation, before ſuch and ſuch witneſſes, I took the Sacrament upon it, that I would doe ſo no more: when we are taken off from any duty, the Covenant ſhould ſpur us on, wee ſhould remember that we have taken preſs-money and earneſt as it were from God

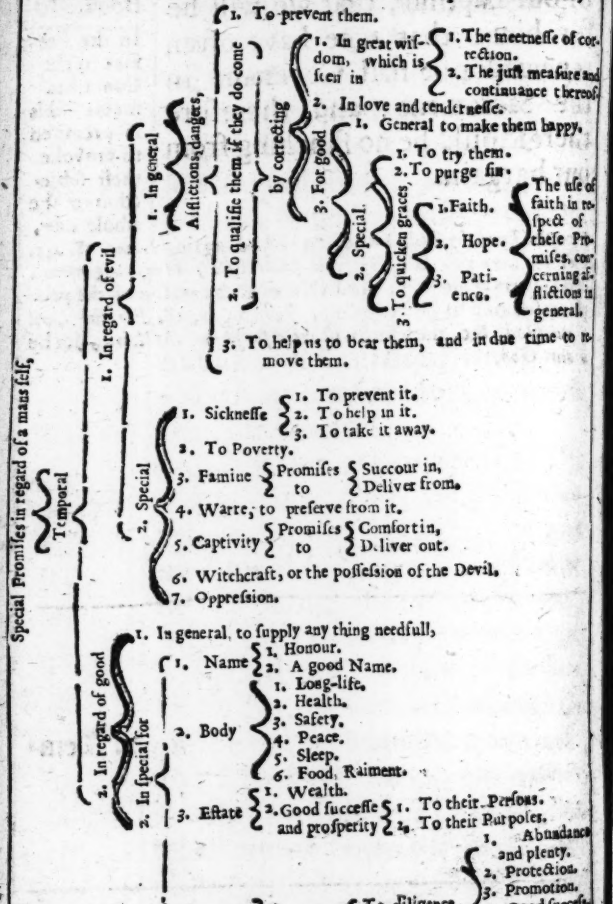
in

in our Baptiſm, that we will be for him, that wee have often renewed our firſt Covenant in the Sacrament, and therefore thereſhould be no flinching from our bargain.

In the Preface to the Commandments this is premiſed to provoke their ſubjection to the whole Law, *I am the Lord thy God*, Exod. 20. And again, *Levit.* 18. 4,5. *I am the Lord your God, ye ſhall* (therefore) *do my iudgements, and keep my ordinances*: And this was the reaſon of the peoples reſolution in *Joſhua*'s time, *Joſh.* 24. 17, 18. *For the Lord is our God*, &c, therefore *will we alſo ſerve the Lord*, for he *is our God*.

2. Tem-

This second Table contains the Special Temporal Promises,



CHAP.

Chap. II.

Of Special Temporal Promiſes.

1. Temporal Promiſes in regard of evil things:

1. In General.

Afflictions and Dangers;

1. To *prevent* them.

God will preſerve his children from Afflictions and Dangers.

He is a Buckler, *Gen.* 15.1. *Prov.* 2.7. & 30.5. to keep them from all evil, to cover and compaſſe them round about, *Pſa.* 5.11,12. *Pſalm* 8. 2. *A wall of braſſe*, Jer. 1.18. and *a wall of* * *fire* about his children, *Zech.* 2.5.

As the mountains are round about Jeruſalem, ſo the Lord is round about his people, Pſa. 125.2. *There ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling*, Pſ. 91.10. *The Lord ſhall preſerve thee from all evil*, Pſ. 121.7. *There ſhall no evil touch thee*, Job 5.19.

Pſal. 32.10. Iob 1. 10.

* He ſaith, not (ſaith *Theodoret*) a wall of ſtone or of braſſe, but of *fire*, that it may both fray a far off, and keep off foes at hand, that it may not onely protect them, but deſtroy their enemies, *Non ſaxeum, nec aheneum, ſed igneum, quo & comminus arceat, & eminus terreat.*

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God hath promiſed to protect his children *in all their wayes*, Pſa. 91.11. and to preſerve them in greateſt dangers by *ſea or land*.

Ezra 8.22,31 Gen 32. God will be with his in the fire, as he was with the three children: & in the water as he was with *Moſes* and *Jonah*.

Fire and water are two mercileſſe enemies, yet the fire ſhall not burn, nor the waters overflow them, as God hath promiſed, *Iſa*.43.2. They muſt not paſſe by theſe, by the fire and by the water, but *through the fire, and through the water*, neither is here water mentioned only, but *flouds* or *rivers* of water, nor fire onely, but a *flame* too. *Surely in the* **floods of great waters they ſhall not come nigh unto him*, Pſal.52.6. An aſſeveration is added to confirm their hearts, and to ſhew the truth of the Promiſe.

* By floods of waters, the Scriptures metaphorically expreſſe great dangers, and violent troubles. *Pſa* 42.7. *Rev* 12.15 *Iſa* 59.19.

Though the earth and the heavens be ſhaken, yet God will be the hope of his people, Joel 3.16. *And they ſhall be hid in the day of his anger*, Zeph.2.3.

Therefore ſuch who are in Covenant with God may look to be freed from evils and dangers, if it be for their good; and in the valley

valley of the ſhadow of death, may aſſure themſelves of Gods mercifull, omnipotent preſence, *Pſa.* 23.4. *Pſa.* 73.26. *Pſ.* 91.15. *Iſa.* 43. 2.

2. *To qualifie them if they do come.*

God will qualifie Afflictions to his children.

He will correct them,

1. In great wiſdom, which is ſeen in two things:

1. In the meetneſſe of correction, *Heb.* 12. 9, 10. *Furthermore we had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection to the father of ſpirits and live? For they verily for a few dayes chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſſe.* Earthly Parents oft correct their children after their own

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Παιδήματα μαθήματα, *Nocumenta, documenta. Schola crucis, ſchola lucis, Detrimenta corporum, incrementa virtutum.* Greg.

own pleaſure to ſatisfie their will: but God our heavenly Father in great wiſdom conſidereth, with what correction, and when to chaſtize his, ſo as may be moſt for their profit, yea the beſt profit, to repair his image of holineſſe in them.

Pſal. 119.75.

2. In the juſt meaſure and continuance thereof, *Jer.* 46. 28. *&* 30. 11. *Iſa.* 27. 7, 8. 1 *Cor.* 10. 13. they ſhall not be tempted above their ſtrength, *God will not lay more on man then is meet, that he ſhould enter into judgment with God,* Job 34. 23.

Affliction is momentany, Chriſt comforts his Diſciples with the ſhortneſſe of afflictions, *John* 16. 16. God will not *keep his anger for ever,* Jer. 3. 12. Ezek. 16. 42. Micah 7. 18. *nor caſt off for ever,* Lam. 3. 31. *David* had great experience of this, as hee often profeſſeth,

Iſa. 20. 25 & 26. 20 ch. 54. 7, 8. ch. 57. 16. Hoſ. 6. 2. Heb. 10 37. 1 Pet. 1. 6. & 5. 10.

Pſalm

Pſalm 30. 5. *Pſalm* 103 9. *The rod of the wicked ſhall not reſt upon the lot of the righteous*, Pſalm 125. 3.

2. In love and tenderneſſe, God compareth himſelf to a Father, *Pſalm* 103. 13, 14. to a Mother, *Iſa.* 49. 15, 16. *I will not execute the fierceneſſe of mine anger, for I am God and not man*, Hoſ. 11. 9. and in the 8th verſe he ſaith, *His heart is turned within him, his repentings are kindled together.* God there imitates parents (ſaith *Theodoret*) when any miſery is upon a childe, their bowels yearn more. There is an excellent expreſſion in *Judges* 10. 16. *His ſoul was grieved for the miſery of Iſrael. He doth not afflict willingly, nor grieve the children of men*, Lam. 3. 33. Judgement is called his *Strange Work*, Iſa. 28. 21. which we inforce him unto.

God hath the wiſdom of a Father, and the bowels of a Mother.

Ier. 31. 22. A childe never fits ſo much on his mothers lap and in her boſom, as when ſick; ſo the *Spouſe* being *ſick of love*, that is, in ſome miſery. *Chriſt ſtayeth her with flagons comforts her with apples; his left-hand is under her head, and his right-hand doth imbrace her*, Cant. 2, 5, 6.

Atque dolet quoties cogitur eſſe ferox. In

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In all their afflictions he is afflicted, Isa. 63. 9. *Affliction cannot ſeparate from his love,* Rom. 8. 35, 39. *He preſerveth their tears* (as precious liquor) *in his bottle,* Pſ. 56. 8. See *Pſal.* 116. 15. *Pſa.* 31. 7. *Pſal.* 38, 9. *Pſal.* 145. 8, 9.

3. For Good.

Afflictions are ſanctified to the godly.

God afflicts his children for their Good.

There are many benefits which God promiſeth, and his Spirit worketh by afflictions.

1. General: they are bleſſed whom the Lord correcteth, *Behold happy is the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty,* Job 5. 17. the like Promiſe we have, *James* 1. 12. *Pſalm* 94. 12. *Whom the Lord loveth he correcteth, even as a father the ſon in whom he delighteth,* Pro. 3. 12. *Quem unicè diligit,* whom he cockers above the reſt of his

his children: ſo the Hebrew word ſignifieth. That Son in whom he is wel-pleaſed, ſaith *Mercerus*, *quem approbat*, whom he makes his white boy, ſo *Theophylact* interprets, *Heb.* 12. 6. The Original there παιδεύω, *chaſtize*, is derived from παῖς, a ſon or childe. *Our light affliction* * *which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* We ſhall have for Affliction, Glory; for light affliction, heavie, maſſie, ſubſtantial glory, a weight of glory; For Momentany affliction, eternal glory. He addeth alſo degrees of compariſon, yea goeth beyond all degrees, calling it, *More excellent, far more excellent, an exceeding, exceſſive, eternal weight of glory.* See *Rom* 8.18 *Acts* 14. 22. 2 *Tim.* 2. 12. 1 *Cor.* 11. 32. *Matth.* 5. 10, 11. *Luke* 6. 22. 1 *Pet.* 3. 14.

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Qui excipitur à numero flagellatorũ, excipitur à numero filiorum. He that eſcapes his affliction, may ſuſpect his adoptiõ. *Deus unicum habet filium ſine peccato, nullum ſine flagello.* Revel. 3. 19. * 2 Cor. 4. 17 Who can ſhew a richer and fuller expreſſion in *Tully* or *Demoſthenes*, then is in the Greek, where there is both an elegant Antitheſis and double *hyperbole* beyond engliſhing.

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3. 14. & 4. 14. *James* 5. 11. *Psalm* 119. 71. *Lament.* 3. 27.

2. Special.

1. Afflictions are trials: the godly by them have experience of their frailties and graces, and come to know God and themselves, 2 *Chro.* 33. 13. This is oft set out by this comparison of gold and silver tried by the fire, *Zech.* 13. 9. *Prov.* 17. 3. *Psalm* 66. 10. 1 *Pet.* 4. 12. *James* cals afflictions temptations, because they serve to trie what is in us. God led the *Israelites* fourty years in the wilderness, *To prove them, and to know what was in their heart:* that is, that they might know, saith *Junius.* The skill of a Pilot is unknown but in a tempest: the valour of a Captain is unseen but in a battel, and the worth of a Christian is untried but in trial and temptation.

Iam. 1. 2.

Deut. 8 2, 3, 16.

2. They

2. They ſhall purge ſin, they are ſoveraign medicines to kill ſpiritual diſeaſes. Gods children ſhall come out of the fornace of affliction much more refined and purified, as *Job* did, and loſe nothing but their droſſe. *By this the iniquitie of Jacob ſhall be purged, and this is all the fruit to take away his ſin,* Iſa. 27 9. *I will purely purge away thy droſſe, and take away all thy tin,* Iſa. 1. 25. *Many ſhall be purified, made white and tried,* Dan. 12. 10. *We know that all things work together for good to them that love God, to them who are the called according to his purpoſe,* Rom. 8. 28. *We,* that is, not onely I and you, but all the faithfull *know,* have great proof of it by daily experience, that all afflictions (for of them he ſpecially ſpeaketh) how many or how great ſoever they be, ſhall procure and further our

That one, v. 35. of *Dan.* 11. *And ſome of them of underſtanding ſhall fall, to try them, and to purge, and to make them white:* ſheweth that theſe were the three chief ends of their afflictions: 1. To try what droſſe of corruption, and what ſound mettal of grace was in them. 2. To purge out the corruption which was yet found remaining in them. 3. To make them more beautifull & ſhining in grace.

our chiefeſt good, the welfare and happineſſe of our ſouls, See *John* 15.2. *Prov.* 20.30. *Pſalm* 119.67. *Iſa.* 4.4. *Job* 33.16,17. & 36.8, 9,10,15. *Hoſea* 2.6,7.

3. They quicken graces, they make us partakers *of Gods holineſſe*, and bring forth *the quiet fruit of righteouſneſſe*, Heb. 12.10,11. The inward man is renewed by them, 2 *Cor.* 4.16.

1. Faith is exerciſed in believing moſt aſſuredly the Promiſes that God hath made of our deliverance, that the triall of your *faith being much more precious then of gold that periſheth, though it be tried with fire, might be found unto praiſe and glory at the appearing of Jeſus Chriſt.* Faith is as much advanced by afflictions, as gold by fire. The 11th Chapter to the *Hebrews* proveth this. Afflictions (ſaith

God afflicts his people, that they might truſt in him. Zeph.3.12.

(faith one) cauſe us to ſeek out Gods Promiſe, the Promiſe to ſeek faith, faith to ſeek prayer, and prayer to finde God.

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Hoſ.5.15. Pſa.107.6,13, 19. Iſa.26.16.

2. Hope in aſſuring her ſelf of the reward promiſed to them that ſuffer patiently. *Tribulation worketh patience; patience experience, and experience hope*, Rom. 5.3,4.

3. Patience is exerciſed in bearing quietly. *Tribulation worketh patience*, as was ſaid, *Account it all joy, when ye fall into divers temptations; knowing this, that the trial of your faith worketh patience*, James 1. 2, 3.

3. *To help us to bear them, and in due time to remove them.*

God promiſeth to help us to bear afflictions, and in due time to remove them.

Though he fall he ſhall not be utterly

Pſal.73.23.

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2 Cor. 7.3. *The Lord alſo will be a refuge for the oppreſſed, a refuge in time of trouble,* Pſal.9.9. See v.18. Pſ.46.1,2,3. *Vnto the upright there ariſeth light in darkneſſe.* Pſal.112.4. that is, comfort in afflictions.

terly caſt down, for the Lord upholdeth him with his hand, Pſ.37.24 *As their afflictions abound, ſo ſhall their conſolations alſo,* 2 Cor.1.5. *They ſhall have the Comforter himſelf,* John 14.16. John 15.26. and 16.7. God often promiſeth to his people to be a ſure and ſpeedy help in all troubles, *David* had great experience thereof.

The book of *Pſalms* is full of thoſe ſpeeches: *God is my rock, my tower, my refuge, my ſhield and buckler, my health and ſtrength,* Pſ.18.2. Pſ. 31.3. Pſ.71.3. Pſ.94. 22.&73.25,26. All which ſpeeches ſhew, That what help any man in any danger, may finde in any earthly means whatſoever; God is the ſame, and much more to all his people in all their neceſſities, bodily or ſpiritual.

The like are thoſe ſpeeches, *That God will lighten our darknes, he will keep the feet of his Saints, he will not forſake them, nor forget their complaint, that they ſhall not be confounded in the time of trou-*

ble;

ble: He will hide them in his pavillion, Pſalm 27.4,5. *And cover them with his fethers,* Pſal. 91.1,4. *His Angels ſhall pitch their tents about them, he will ſet them up on high from ſuch as riſe againſt them, he will heal their wounds,* Jer. 30. 17.

God ſees our affliction and knows it well, *Exodus* 3.7. *He heareth our ſighs, and remembring his Covenant helps us,* Exod.2.23, 24, 25.

All afflictions come from him, the *Almighty hath afflicted me,* ſaith *Naomi,* Ruth 1.21. it is often called, *The chaſtening of the Lord. When we are judged,* ſaith the Apoſtle, *we are chaſtened of the Lord,* 1 Cor.11.32. And the ſame God which impoſed the affliction, takes it away, *Deut.* 32. 39. 1 *Sam.*2.6,7. *Job* 5.18. Heb.12.5.

Una eademque manus, vulnus opémque tulit;

God will be the ſtrength of the righteous in their trouble, and their ſalvation out of trouble. David had great proof hereof, and therefore Pſal.37.39, 40.

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after a mighty deliverance, compoſed that excellent *Pſalm* 34. See 7,17,19. verſes.

I know the thoughts that I think towards you, ſaith the Lord, thoughts of peace to give you an expected end, Jer. 29.11. *Rejoyce not* (ſaith the Church) *againſt me, O mine enemy. When I fall I ſhall ariſe, when I ſit in darkneſſe, the Lord ſhall be a light unto me,* &c. *Mic.* 7.8,9, *Light is ſown for the righteous, and joy for the upright in heart,* Pſ. 97.11. The latter part of the verſe expounds the former; by light is meant joy, and by righteous the upright in heart. Joy is ſown for theſe, and as ſure as an harveſt follows a ſeeding; ſo to theſe comfort follows mourning, *If we ſow in tears we ſhall reap in joy.*

I will be content (ſaith Dr *Hall*) with a wet ſpring, ſo I may be ſure of a clear and joyful harveſt.

Your ſorrow ſhall be turned into joy, John 16. 20. If Chriſt had only promiſed that their ſorrow ſhould be mitigated or ſhortly

ſhortly ended, it had been a great comfort, but this miniſtreth abundant conſolation Never was Gold-ſmith more curious and preciſe to watch the very firſt ſeaſon, when the gold is throughly refined and fitted for uſe, that he may take it out of the fornace; then our gracious God waits in ſuch caſes with an holy longing, that he may have mercy upon his children, and deliver them. *He ſhal deliver thee in ſix troubles, yea in ſeven there ſhal no evil touch thee,* John 5. 19. Many of the learned ſay, that here by ſix and ſeven, the Spirit of God alludeth unto the dayes of the Lords work in creating the world, and his reſting on the ſeventh day; that ſo muſt his ſervants labour under afflictions all the dayes of their life, and ſhall reſt from thoſe labours in the perpetual Sabbath. Rather ſix or ſeven are to be underſtood indefinitely, certain numbers for uncertain things: ſeven referred to humane evils importeth many, *Pro.* 24. 16.

Mal. 3. 3.

Iſa. 30. 18.

Numerid finiti pro indefinito.

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See *Pſ.*91.14,15. *Pro.*11.8. *Pſ.* 50.15. *Pſal.*149.4. 1 *Cor.*10.13. 2 *Cor.*4.8.

Faith looketh unto God, and acknowledgeth his hand in al afflictions, *Amos* 3.6. and this will cauſe patience, 1 *Sam* 3.18. *Pſ*39.19. *Job* 1.21. *Hoſ.*6.1.

The meditation of theſe gracious Promiſes may comfort Gods people in trouble. God aſſures me, he will lay no more upon me, then I ſhall be able to bear, either my burden ſhall be made lighter or my faith ſtronger.

We ſhould go to the Lord then in our afflictions, and ſay, Lord, it is part of thy Covenant to deliver me from ſuch a croſſe and calamity; Lord, thou haſt ſaid, *That the rod of the wicked ſhall not reſt upon the lot of the righteous*; that thou wilt afflict, but in meaſure, according to our ſtrength, and for our good. O ſanctifie thy hand unto me, give me faith and patience to wait upon thee, wiſdom to make a good uſe of this chaſtiſement; let it purge me from my droſſe, and breed the quiet fruit of righteouſneſſe.

God hath made a ſweet Promiſe of giving liberally even wiſdom to believe our ſelves under the croſſe, if we ask it. Iam 1.5. See Ier.33.2 Lam.3.39, 40.

The end of chaſtiſement is amendment of life, whence it receiveth the name of correction, which

which ſignifieth to ſet right or ſtreight. Therefore we muſt firſt labour to finde out the ſin, for which God correcteth us. For which purpoſe let us remember that place, *Job* 36. 9. *If they be tied with the cords of affliction, then will I ſhew them their works and their ſins.* When we have found it out, let us be humbled for it, make our peace with God, and reform our ſelves, *John* 5. 14. and then we may expect comfort from God. This the Lord both promiſed and performed to *Job*, and in him to all that are afflicted. *Zophar* telleth *Job*, that which God himſelf did make good at laſt: *If iniquity be in thine hand, put it far away, and let not wickednes dwell in thy tabernacles.* It muſt be the care of the afflicted to purge his hand and houſe of all manner of wickedneſs and ſin. Then it followeth, verſe 15. *Thou ſhalt lift up thy face without ſpot, yea, thou ſhalt be ſtedfaſt and not fear*, that is, Thou ſhalt enjoy the comfortable aſſurance of the re-

Iob 11. 14.

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miſſion of thy ſins, and ſhalt reſt perſwaded, that the ſtain thereof is quite done away before the Lord. And for his outward eſtate he addeth, *ver.16. Thou ſhalt forget thy miſery.* He ſhall be quite freed from all the trouble of it, *Thou ſhalt remember it as waters that are paſt:* which cauſe the meddows to be more fat and fertile then they would have been, v.17. *Thine age* (ſaith he) *ſhall be clearer then the noon day, thou ſhalt ſhine forth and be as the morning.* The comfort of a ſinner reformed by corrections, ſhall be plentifull and excellent as the brightneſſe of the noon-tide Sun, and withall conſtant, durable, and on the growing hand, as the light of the morning.

Faith makes us depend on Gods Promiſes in our afflictions, and patiently expect the iſſue that he will give, and that without prefixing any time, for *he that believeth doth not make haſte,* * Iſa.28. 16. or preſcribing any means to him, as faithfull *Moſes,* when he ſaid,

* It may be underſtood either as a precept, *Let him not make haſte,* or as a Promiſe, *He ſhall not make haſte.*

ſaid, *Stand ye ſtill and ſee the ſalvation of the Lord*, Exod. 14. 13.

Faith doth not limit God for the meaſure of affliction; *Job* ſaith, *He will truſt in God though he kill him*, Job 13. 15. It was a grievous affliction for *David* to be driven out of his kingdom by his own Son, yet he ſaith in that flight, *If he ſay, I have no delight in him, behold here I am, let him do unto me as ſeemeth good in his eyes*, 2 Sam. 15. 26. Therefore in all our afflictions, let us ſet faith a work, for this ſtirs up prayer, and prayer ſtirs up * God, and God ſtirs up all the creatures.

Faith gathereth one contrary out of another, life out of death, aſſurance of ſweeteſt deliverances out of deepeſt diſtreſſes; *For the Lord ſhall judge his people and repent himſelf for his ſervants, when he ſeeth that their power is gone, and there is none ſhut up or left*, Deut. 32. 36. 2 Kings 14. 26. Going into captivity was a ſign of the *Iſraelites* returning out of captivity. Faith will teach us to ſay,

* Prayer of the Saints in time of afflictions can do more then all the witches in the world can do (to whom deviliſh minded people ſeek in their troubles) for they can but ſet the devils a work but prayer will ſet God a work.

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He hath chaſtized me according as he hath threatned, therefore he will comfort me according as he hath promiſed, *Jer.* 32.42. It will extract abundance of comfort in the moſt deſperate diſtreſſes, from thoſe places, 2 *Chron.* 20. 12. *Pro.* 18.10. *Iſa.* 33.9,10. For the nature of it is to believe *God* upon his bare word, and that againſt ſenſe in things inviſible, and againſt reaſon in things incredible, *Heb.* 11.1. *David*, Pſal. 56. 10. though ſorely afflicted, yet rejoyceth in God, becauſe of his naked Promiſe; the woman of *Canaan* could pick comfort out of the reproachfull name of dog. Hath not God promiſed and aſſured me not to fail nor forſake me, but to uphold me in affliction, and bring me through it, and comfort me by it, and glorifie me after it? therfore I ſhould with *Abraham* hope againſt hope, and apprehend the certain accompliſhment of theſe Promiſes by faith; when ſenſe and carnal reaſon ſee nothing but the contrary.

S. *Jerom* ſaith, it was a proverb among the Hebrews, *God will help us in the Mount*, Gen. 22.14. and it is an Engliſh proverb, *Mans extremity is Gods opportunity. Ibi incipit auxilium divinum, ubi deficit humanum.*

Pſal. 61. 2,3.

Pſal. 27. 10.

CHAP.

CHAP. III.

Temporal Promiſes in regard of evil things.

Speciall.

Sickneſs, Poverty, Famine, War, Captivity, Witchcraft, or poſſeſſion of the Devil, Oppreſſion.

Promiſes in regard of Sickneſſe.

1. TO prevent ſickneſſe and keep it away. 1. To prevent ſickneſſe,

If thou wilt diligently hearken to the voice of the Lord thy God, and wilt doe that which is right in his ſight, and wilt give ear to his Commandments, and keep all his ſtatutes; I will put none of theſe diſeaſes upon thee which I have brought upon the Ægyptians, for I am the Lord that healeth thee, Exod. 15. 26. *Deut.* 7. 15.

God will preſerve his children from the peſtilence, *Pſal.* 91. 3, 6, 7, 10. Prov. 3. 25.

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7, 10. He will certainly deliver them from the hurt of it, ſo as it ſhall not hinder the good or ſalvation of any in the godly mans houſe.

2. To help in ſickneſſe.

2. If ſickneſs be amongſt us, to help in it, and remove it from us. *The Lord will ſtrengthen him upon the bed of languiſhing, thou wilt make all his bed in his ſickneſſe*, Pſalm 41.3.

3. To take it away. *Joh 5.18.*

And the *Lord will take away from thee all ſickneſſe*, Deut. 7.15. *And I will take ſickneſs away from midſt of thee*, Exod. 23.25.

In all our bodily infirmities and ſore diſeaſes, we ſhould remember ſome of theſe Promiſes, and lay hold on them by faith, that we faint not nor murmure.

Promiſes in regard of Poverty.

Mat. 6.33.

There is a general Promiſe made to all that fear God, 1 *Tim.* 4.8. *Pſ.* 34.9, 10. *Heb.* 13.5.

And many other ſpeciall Promiſes likewiſe, which may comfort and ſtrengthen the godly againſt murmuring and impatiency in hard times: *I will abundantly*

dantly bleſſe her proviſion, I will ſatisfie her poor with bread, Pſalm 132.15. Deut.8.16. No rich man under Heaven can be ſo aſſured, that he and his ſhall be preſerved from beggery, as every poor Chriſtian may be. For though the Lord in infinite bounty doe beſtow thoſe bleſſings on wicked men in great abundance, yet they belong to them only *ex largitate*, out of a generall providence; but to the faithfull *ex promiſſo*, out of Gods * Promiſe; *David* beholding how much it vexed Gods children to ſee the wicked proſper in this world, and the godly diſtreſſed, of purpoſe made the 37. Pſalm, to hearten the godly againſt this ſore tentation, which in all ages much troubled Gods people; and there he ſheweth that the ſtate of the godly is far better even in this life, then that of the wicked, *ver.* 3,4,5,11, 16. To the ſame purpoſe was made the 73. Pſalm.

* The good that comes by the Promiſe, is a more ſure, compleat and comfortable good. Iob 28,7,8. Ier.12,1,2. Pſal.73 12.

See *Pſal.*16.5,6. *Pſal.*23. *Pſal.* 10.14. *Pſal.*109.31. *He raiſeth up the*

the poor out of the duſt, and lifteth the needie out of the dung-hill, Pſal. 103.7.

I have been young (ſaith *David*, Pſalm 37.25.) *and now am old, yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.* *Davids* ſaying may be taken, 1. as his own obſervation in his time; for he ſaith not, the righteous is never forſaken; but that he never ſaw it, and it is a rare thing: 2. (which Expoſition Mr *Perkins* approves) the righteous man is never forſaken and his ſeed too; God may make triall of godly Parents by want, but their godly children ſhall ſurely be bleſſed: 3. he ſaith, he never ſaw the righteous, and his ſeed forſaken, begging bread; that is, no not forſaken when they were begging their bread.

God will either ſupply the wants of his children or inable them to bear them, as he taught *Paul how to want*, Phil. 4, 12. Gen. 15. 1. Hab. 3. 17, 18

Whenſoever we are pinched with any earthly neceſſity, we ſhould run to one of theſe gracious Promiſes; for if we rightly believe them, they will make us caſt our care on God that careth for

for us, and moderate our immeaſurable carking after the things of this world, moving us patiently to wait for the accompliſhment of our deſires, or contentedly to want what God denieth, *Phil.*4.5. 1 *Pet.*5.7. *Pſ.*55.22. *Pſ.*37.4,5. *Deut.*8.3. Book II

Promiſes for ſuccour in Famine.

Particular Promiſes for help in Famine, and deliverance from it.

In Famine he ſhall redeem thee from death, Job 5.20. *The Lord will not ſuffer the ſoul of the righteous to famiſh,* Prov.10.3. *Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to keep them alive in famine,* Pſalm 33.19. *In the dayes of famine they ſhall be ſatisfied,* Pſa.37.19. *If I ſhut up heaven* (ſaith the Lord) *that there be no rain, or if I command the locuſts to devour the land; if my people ſhall humble themſelves and pray, and ſeek my face, and turn from their wicked*

At deſtruction and famine thou ſhalt laugh, *Job* 5.22. God wil not leave his in famine, but will then relieve them, as he did the widdow of *Zarephath.*

Book II

wicked wayes, then will I hear from heaven, and will forgive their ſinne, and heal their land, 2 Chron. 7. 13, 14. *In that day I will hear, ſaith the Lord, I will hear the heavens, and they ſhall hear the earth, and the earth ſhall hear the corn, and the wine, and the oyl, and they ſhall hear Jezreel,* Hoſea 2. 21, 22. *When the poor and needy ſeek water, and there is none, and their tongue faileth for thirſt; I the Lord will hear them, I the God of Iſrael will not forſake them. I will open rivers in high places, and fountains in the midſt of the valleys, I will make the wildernes a pool of water, and the drie land ſprings of water.*

Iſai. 41. 17, 18.

See *Joel* 2. 18, 19. *Zech.* 8. 11, 12. & 10. 1. *Mal.* 3. 10.

Gods children in time of ſcarcity ſhould live by faith, *Mat.* 4. 4 feed on the Promiſe, and depend on Gods allowance: when our own proviſion fails us, then not to diſtruſt the proviſion of God is a noble trial of faith.

Promiſes

Promiſes to preſerve from War, and deliver from the Sword.

The Lord will preſerve his children from war, *Thou ſhalt not ſee a fierce people*, Iſa. 33.19.

The enemies being aſtoniſhed *ſhall be a prey to the Church*, v. 23.

God will deliver them from the Sword, as he ſaith, *Jer.* 39. 17,18. *I will deliver thee in that day, and thou ſhalt not be given into the hand of the men of whom thou art afraid. For I will ſurely deliver thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey unto thee, becauſe thou haſt put thy truſt in me*, ſaith the Lord.

In War he ſhall redeem thee from the power of the ſword, Job 5.20.

Promiſes to comfort in, and deliver out of Captivity.

Although I have caſt them far off among the Heathen, and although I have ſcattered them among the countries, yet will I be to them a little Sanctuary in the countries Levit. 25 44.

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where they ſhall come, Ezek. 11.16. See *Verſe* 17.

I will give you a reviving there, Ezra 9.8. *And make you to be pitied of thoſe that ſhall carry you captive*, Pſalm 106.46.

This Promiſe *Deut.* 30.3. was performed by Chriſt, *Luke* 4.18. *Epheſ.* 4.8.

Then the Lord thy God will turn thy captivity, and have compaſſion upon thee, and will return and gather thee from all the Nations whither the Lord thy God hath ſcattered thee. If any of thine be driven out unto the utmoſt parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee, &c. *Deut.* 30.3,4,5. *Nehemiah* ſueth out this Promiſe, *Nehem.* 1.9.

There was a Promiſe made unto Iſrael to reſtore them out of the great captivity of Babylon; and this ſeemed to them as incredible as for men to be raiſed out of their graves, after ſo many years conſumption; therfore they ſaid, *Our bones are dried, and our hope is loſt, We are cut off for our parts:* we have no more reaſon to believe any Promiſe, or to reſt upon

upon any expectations of deliverance, then dead bones have to revive again. Therefore the Lord acquainteth them with his power, together with his Promiſes; *O my people, ye ſhall know that I am the Lord,* that is, that my wayes and thoughts are infinitely above your ſhallow apprehenſion, when I ſhall have brought you out of your graves, *Ezek.* 37.11,13,14.

See *Pſalm* 14. 7. & 53. 6. *Jer.* 30. 6,18.

A Promiſe againſt Witchcraft or poſſeſſion of the devil.

Surely there is no inchantment againſt Jacob, neither is there any divination againſt Iſrael, Numb. 23. 23.

This is promiſed conditionally; ſo far as it is good for Gods people, they ſhall be freed from it.

Promiſes againſt Oppreſſion.

It is one of the Lords moſt royal titles, to be the *Father of the fatherleſſe, and a Judge of the widdows,*

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Psal 22.24. Psal.140.12. Exod.22.23. Deut.10 8. & 14.29. & 24.20.

dows, Psal.68.5. *To be a refuge for the oppressed,* Psal.9.9,10,14. Isa. 25.4. *For the oppression of the poor, for the sighing of the needy, now will I arise* (saith the Lord) *I will set him in safety from him that puffeth at him,* Psal.12.5. *He executeth judgement for the oppressed, preserveth the strangers, relieveth the fatherlesse and widdow,* Ps.146. 7,9. *In thee the fatherlesse findeth mercy,* Hosea 14.3.

CHAP. IIII.

Temporal Promises *in regard of good things.*

1. *In General, to supply any thing needfull.*

GOD hath promised to provide things needfull for the godly.

All earthly blessings are intailed to godlinesse by that gracious Promise, 1 *Tim.*4.8. *Godlines hath the promise of the life that now is, and that which is to come.*

It

It is ſaid, *Nothing ſhall be wanting*, Pſalm 34.9. *All things ſhall be miniſtred*, Matth. 6. 33. *God ſhall fulfill all your neceſſity*, Phil. 4. 19.

As a tender Father deſiring the welfare of his beloved childe, bids him be a good and obedient childe, and he ſhall not want any thing; ſo the Lord bids us as good children, hearken to his voice, and be ruled by him, and tels us, we ſhall not want any thing that is good, *Pſalm* 34. 8, 9, 10. & 84. 11.

This is that which is ſo oft repeated, *That it may go well with thee in the Land, which the Lord thy God giveth thee*, Deut. 5. 16, 33. & 6. 3, 18. & 12. 25, 28.

This is meant in thoſe Scriptures which ſet out the goodneſſe of the Lord, *Pſalm* 31. 19. *Pſalm* 145. 9. and many other places, where Gods goodneſſe, loving-kindeneſſe and mercy, and that ſpecially in things belonging to this naturall life, are commended

Thou art good and doſt good. Pſal. 119. 68.

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commended unto us. In those general Promises, wherein God saith, *He will dwell with his, and not forsake them, that he will love and blesse his people, that he will be their God, will rejoyce over them to do them good, will compasse them with favour as with a shield, that he will set peace in their borders, and prosper them in all they go about, that he will keep his Covenant with them.* For outward riches are a part of his Covenant, *All things are yours,* we are heirs of all the world. In the Covenant of grace, God promiseth not onely *to write his law in our hearts, and to forgive our sin*; but also to conferre Temporal blessings, as they shall be serviceable to us in our journey towards Heaven, *Jer.* 31.10, 11, 12, 14. *Ezek.* 34.25, 26, 27. & 36.29, 30. *Hos.* 2.20, 21, 22.

Ier. 32.41.

The Lord undertakes not onely by single Promise, but by Covenant to furnish his people with all needfull blessings pertaining to this life.

He hath given us his Son, the Fountain of all good things; what can he deny us then that may be for our good and comfort? The Promise of Christ before

Rom. 8, 32.

fore his incarnation, was to the Jews a ſeal of all temporal things promiſed.

Our Saviour ſaith, *Seek ye firſt the kingdom of God and his righteouſneſſe, and all theſe things ſhall be added unto you. Firſt*] in time before all other things, and in degree above all other things, and *all theſe needfull things*] ſhall be caſt in. As when a man buyeth ſpice, fruit, or any ſuch commodity, paper and packthred is given into the bargain. Mat. 6. 33.

It is the property of true ſaving faith, not only to lay hold on the mercy of God for the pardon of ſin, and life everlaſting in Chriſt; but on his Promiſes alſo for Temporal bleſſings that concern this life. As we look to be ſaved by our faith after death, ſo we muſt live by faith in this world; if we relie upon his mercy for our ſouls, we muſt depend upon his providence for our bodies. How doth he truſt in God for a Kingdom, that will not truſt him for a cruſt of bread?

Faith

Faith receiveth earthly blessings not as the fruit of our labour or desert, but as the gifts of Gods bounty, yea as gifts of the gracious Covenant proceeding from the free love of God.

Temporal

Temporal Promises in regard of good things.

Special.

For
- 1. Name
  - 1. Honour.
  - 2. A good Name.
- 2. Body.
  - 1. Long life.
  - 2. Health.
  - 3. Safety.
  - 4. Peace.
  - 5. Sleep.
  - 6. Food, Raiment.
- 3. Estate.
  - 1. Wealth.
  - 2. Good success & Prosperity.
    - 1. To their Persons.
    - 2. To their Purposes.
- 4. Calling.
  - Promises to diligence in it.
    - 1. Abundance and plenty.
    - 2. Protection.
    - 3. Promotion.
    - 4. Good successe.
    - 5. It builds the house.
    - 6. It makes sleep comfortable.

God hath promised, not onely to give these outward things, but to blesse them to his children.

CHAP. V.

2. Temporal Promiſes *in regard of good things.*

1. Special.

Promiſes to Gods children in reſpect of their Name.

1. Honour.

Exod. 19. 5. Pſal 91, 14. Deut. 28. 1. Iſa. 58. 14. Pſal. 132. 18. Iob 36. 7. *If any man ſerve me, him will my Father honour.* Iohn 12. 26. *His horn ſhall be exalted with honour,* Pſal. 112. 9. *He raiſeth up the poor out of the duſt, and liftith the needy out of the dunghill, that he may ſet him with Princes,* Pſal 113. 7, 8. Deut. 28. 13. *If any ſhall make ſute unto thee,* Iob 11. 19.

GOD ſaith, *He will honour thoſe that honour him,* 1 Sam. 2. 30. *And Wiſdome will honour thoſe that honour her,* Pro. 4. 7, 8, 9. So it is oft ſaid, *Riches and honor are with her,* Pro. 3. 16. and ver. 35. *The wiſe ſhall inherit glory:* So *Chap.* 13. 18. *He that regardeth reproof, ſhall be honoured.* This is meant by all thoſe ſpeeches, where it is ſaid, That hearkning to inſtruction will adorn and bring into eſtimation, as coſtly ornaments of bracelets, jewels, and the like will doe; ſo it is, Prov. 1. 9. *They ſhall be an ornament of grace unto thy head, and chains*

chains about thy neck. See Chap. 3.22. & 4.9.

The gracious Woman receiveth honour, Prov.11.16. *Righteouſneſſe exalteth a Nation,* Prov.14.34.

God doth highly eſteem of the godly himſelf. *Since thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee,* Iſa.43.4. And he will make the wicked to honour them, *The evil bow before the good, and the wicked at the gates of the righteous,* Prov. 14.19. *Behold, I will make them of the Synagogue of Satan to come and worſhip before thy feet, and to know that I have loved thee,* Rev. 3. 9.

2. Good Name.

A good Name is better then *precious ointment,* Eccleſ.7.1. and rather to be *choſen then great riches,* Prov.22.1.

God hath made many Promiſes concerning this.

The memory of the juſt is bleſſed, Prov.10.7.

I will make you a Name and

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praiſe among all the people of the earth, ſaith the Lord, *Zeph.* 3. 20.

I will give them an everlaſting Name that ſhall not be cut off, Iſai. 56. 5.

The righteous ſhall be in everlaſting remembrance, Pſalm 112.6.

Promiſes to Gods children in reſpect of the Bodie.

1. Long life.

Exod. 20, 12. *He that followeth after righteouſnes, as a man followeth a trade, ſhall finde honour and life,* true honour and eternal life, Prov. 21. 21.

The Lord that he may ſtir up his people to Obedience, doth make many Promiſes of long life, and many daies; as in the fifth Commandment, which the Apoſtle ſaith is the firſt Commandment with Promiſe, *Epheſ.* 6. 2. Every childe is there commanded to *honour his father and mother,* upon this Promiſe, *That his dayes may be long in the Land.* So *Deut.*5.33. *Deut.*25.15.& 30. 20. In the *Proverbs* this is very oft repeated, *Chap.*3. 1, 2. *My ſon forget not my Law, but let thine heart keep my Commandments; for length*

length of dayes and long life, and peace ſhall they adde to thee. And the 16. and 18. verſes of the ſame Chapter, and *Chap.* 4. from the 5. verſe to the 14. *Chap.* 8. 35. *Chap.* 9. 11. *Chap.* 10. 25, 27. *Cha.* 11. 19, 30. & 14. 30. This God promiſed to *Solomon*, 1 Kings 3. 14. and the like is ſpoken more generally, *That the Prince that hateth covetouſneſſe ſhall prolong his dayes*, Prov. 28. 16. and alſo *Deut.* 17. 19, 20.

See Iſa 65. 20, 22. Pſ 91. 16. Pſ. 128 6. Iob 5. 26.

Long life is promiſed to the obſervers of the whole Law, *Deut.* 6. 2. and other particular branches of it, *Pſ.* 34. 12, 13, 14.

In all the perils of this life, by ſickneſſe, war, famine, thieves, or any wicked enemy whatſoever, we may call to minde ſome of theſe Promiſes, and ſo reſt quiet thereupon, that none of theſe nor any thing elſe ſhall ſhorten our daies more then ſhall turn to our good.

2. Health.

God hath promiſed bodily

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Health and ſtrength unto his people, that they may enjoy and make uſe of theſe earthly comforts.

Solomon, Pro. 3. 7. exhorting us, *To fear the Lord and depart from evil*, adds this as a Promiſe, *ver.* 8. *It ſhall be health to thy navil, and marrow to thy bones*, that is, ſoundneſſe of Health to thy whole bodie; and *Chap.* 4. 22. He ſaith, *That the true receiving of inſtructions, is life to thoſe that finde them, and health to all their fleſh.*

Bodily ſtrength is often promiſed.

The Lord will give ſtrength unto his people, Pſalm 29. 11. See Pſalm 103. 5.

3. Safetie.

Then ſhalt thou walk in thy way ſafely, and thy feet ſhall not ſtumble, Prov. 3. 23. See *verſe* 26. 1 *Sam.* 2. 9.

The Name of the Lord is a ſtrong tower, the righteous runneth unto it and is ſafe, Prov. 18. 10.

Pſal. 118. 3. [illegible] example hereof we have in *David*, 1 Sam. 30. 6. Pſ. 18. 2. Ier. 16. 19. Micah 5. 4.

He

He that walketh uprightly walketh ſurely, Prov. 10. 9.

Who ſo hearkeneth unto me ſhall dwell ſafely, and ſhall be quiet from fear of evil, Prov. 1. 33.

Thou ſhalt be ſecure, becauſe there is hope, yea thou ſhalt dig about thee, and thou ſhalt take thy reſt in ſafety, Job 11. 18. See *Pſalm* 91. 1, 3, 4, 5, 9, 10. 1 *Pet.* 3. 13, 14.

When a man is in Covenant with God, he is in league with the creatures, and therefore they ſhall never do him hurt, *Gen.* 9. 2. *Hoſea* 2. 18.

Thou ſhalt be in league with the ſtones of the field, and the beaſts of the field ſhall be at peace with thee, Job 5. 23.

4. Peace.

Peace in regard of outward troubles is a ſpecial bleſſing of God, and hath been in all ages promiſed by God to his Church, 1 *Chron.* 22. 9.

And I will give peace in the land, and ye ſhall lie down and none ſhall make you afraid, Levit. 26. 6.

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The Lord will bleſſe his people with peace, Pſalm 29.11.

The meek ſhall delight themſelves in abundance of peace, Pſal. 37.11.

He maketh peace in thy borders, Pſalm 147.14.

Lord thou wilt ordain peace for us, Iſa.26.12.

Promiſes to peaceable men, or peace-makers, *Mat.5. 9. Jam.3.ult.*

Thou ſhalt know that thy tabernacle ſhall be in peace, Job 5.29. See *James* 3.18. Iſa.48.18.

When a mans wayes pleaſe the Lord, he will make his enemies at peace with him, Prov.16.6.

5. Sleep.

Promiſes for quiet reſt and ſafety in the night.

When thou lieſt down, thou ſhalt not be afraid, yea thou ſhalt lie down, and thy ſleep ſhall be ſweet, Prov.3.24.

Alſo thou ſhalt lie down and none ſhall make thee afraid, Job 11.19. *Zeph.* 3.13.

He giveth his beloved ſleep, Pſal. 127. 2.

6. Food

6. Food and Raiment.

God hath promiſed to give his children food unto content.

Ye ſhall eat in plenty and be ſatisfied, and praiſe the Name of the Lord, Joel 2. 26.

Truſt in the Lord and do good, ſo ſhalt thou dwell in the Land, and verily thou ſhalt be fed, Pſalm 37.3.

He giveth meat unto them that fear him, Pſalm 111.5.

He will ſatisfie the poor with bread, Pſalm 102.15.

He loveth the ſtranger in giving him food and raiment, Deut. 10.18.

To ſuch as want meat, drink, or apparel, Chriſt ſaith, *Matth.* 6. 25. *Is not the life more then meat, and the body then raiment?* It is an argument (as we ſay) *à majori ad minus*, from the greater to the leſſer.

The Lord which gave the life it ſelf, will not ſuffer us to want thoſe things that appertain to the ſuſtaining of the ſame, & *ver.* 32. *Your heavenly Father* (ſaith

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he) *knoweth that ye have need of these things*, that is, food and raiment. A man may know our wants, and yet say, as it is, *Jam.* 2. 16. Another may desire to supply our wants, and yet not know them; but God, 1. Knows our wants: 2. Will supply them, for he is a Father: 3. Can supply them, for he is a heavenly Father.

Promises to Gods children for their outward Estate.

1. Wealth.

God hath promised his people such a portion of earthy goods, as shall be needfull for their more comfortable living in this world.

Riches and honour are with me, yea durable riches and righteousnesse. My fruit is better then gold, yea then fine gold, and my revenue then choice silver, Prov. 8. 18, 19.

The blessing of the Lord maketh rich, and he addeth no sorrow with

it, Prov. 10. 22. *The Lord often promiſeth plenty, that the Land ſhall yield her fruit, that he will give them rain in due ſeaſon, that there ſhould be none barren but he would encreaſe them in all their ſubſtance, both ground and cattel, that they ſhould eat old ſtore, that threſhing ſhould reach unto* * *vintage*, Ezek. 36. 30. Joel 2. 23, 24, 25. Lev. 26. 4, 5, 10. & 25. 19. See Deut. 28. from 2. to 15. & Cha. 7. from 12 to 17. Pſ. 23. Pſ. 128. Pro. 3. 9, 10, 16, 17, 18. & Chap. 8. 21. 1 Chron. 29. 12.

Thoſe that wait upon the Lord ſhall inherit the earth, Pſa. 37. 9. the like is in the 11, 22, 29, 34. verſes, and *Mat.* 5. 5.

A good man leaveth an inheritance to his childrens children: and the wealth of the ſinner is laid up for the * *juſt*, Prov. 13. 22. *Wealth and riches ſhall be in his houſe*, Pſalm 112. 3. *In the houſe of the righteous is much treaſure*, Pro. 15. 6. *Thou ſhalt lay up gold as duſt, and the gold of Ophir as the ſtones of the brooks, thou ſhalt have*

2 Cor 9 6. Prov. 11. 23. Ila. 60. 17. * *Pellican, Oſiander, Junius, Vatablus, Lorinus, Cornelius a Lap.* do underſtand this Promiſe touching the general bleſſing of fertility & plenty to this people in this land, whileſt they walked in obedience to Gods Commandments, ſo *Amos* 9. 13. * Pſal. 135. 11, 12. & 136. 21, 22.

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have plenty of ſilver, Job 22.24, 25. That was a ſpecial Promiſe made to the people of *Iſrael* at their return; *They ſhall flow together to the goodneſſe of the Lord for Wheat, and for Wine, and for oyl, and for the young of the flock, and for the herd*, &c. Jer.31.12. *I will open unto you the windows of heaven, and pour you out a bleſſing that there ſhall not be room to receive it*, Mal.3.10.

2. Good ſucceſſe and proſperitie.

God hath promiſed proſperity to his children: both to their perſons and their purpoſes.

They ſhall proſper that love thee, Pſalm 122. 6. *Proſperity ſhall be within thy palaces*, ver.7. *Good underſtanding giveth favour*, Pro.13. 15. *Do according to all the Law which Moſes my ſervant commanded thee, that thou maiſt proſper whitherſoever thou goeſt*, Joſh.1.7. *Then ſhalt thou make thy way proſperous, and then thou ſhalt have good ſucceſſe*, ver. 8. *They ſhall ſpend*

We have excellent examples of this in *Jacob*, Gen.30. 27. *Joſeph*, Gen. 39.2,5. *Hezekiah*, 2 Chro.31.21 *David*, Pſ.23

ſpend their dayes in proſperity, and their years in pleaſures, Job 36.11. *And all nations ſhall call you bleſſed, for ye ſhall be a delightſom land*, Mal.3.12: *The Lord taketh pleaſure in the proſperity of his ſervants*, Pſal.35.27. *He that feareth the Lord is and ſhall be bleſſed, every way bleſſed*, Pſal.128.1,2,3. See Ier.33.9 Hoſ.14.5.

God will alſo give good ſucceſs to their purpoſes and indeavours. *Whatſoever he doth ſhall proſper*, Pſalm 1.3. This was verified in *Ioſeph*, Gen. 39.3,23. Deut.29.9.

Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee, and the light ſhall ſhine upon thy wayes, Job 22.28. *Commit thy way unto the Lord: truſt alſo in him, and he ſhall bring it to paſſe*, Pſal.37.5. Deu.28.8,12.

Promiſes to Gods children in reſpect of their calling.

Diligence in a calling hath many a ſweet Promiſe in the Word of God.

1. Abundance and plenty, *The hand of the diligent maketh rich*, Prov.10.4. *The ſoul of the diligent ſhall*

Book II

Deut. 30.9. Two Promises to tillage

shall be made fat, Pro. 13.4. *He that tilleth his Land shall have plenty of bread*, Prov. 28.19. at least sufficiency follows it, *He that tilleth his Land shall be satisfied with bread*, Prov. 12.11. See *v.*27. That which is gotten by honest labour is preserved and multiplied, *Prov.* 13.11.

2. Protection: God hath promised to protect those that keep themselves within the limits of their calling; *He shall give his Angels charge over thee to keep thee in all thy wayes*, Psalm 91.11. that is, so long as thou keepest thy self within the waies of thy calling, so long shall my Angels preserve thee.

Heb. 13.5.

3. Promotion; it exalteth to honour and authoritie, *The hand of the diligent shall bear rule*, Pro. 12.24. *Seest thou a man diligent in his business? He shall stand before Kings, he shall not stand before mean men*, Prov. 22.29.

Thou shalt eat the labor of thy hand, Psal. 128.2.

4. Good success: *The recompence of a mans hands shall be rendered unto him*, Prov. 12.14. *They shall*

ſhall build houſes and inhabit them, they ſhall plant vineyards and eat the fruit of them. They ſhall not labour in vain nor bring forth for trouble, Iſa. 65. 21. 23.

There yee ſhall eat before the Lord your God, and ye ſhall rejoyce in all that you put your hand unto; Yee and your houſholds wherein the Lord thy God hath bleſſed thee, Deut. 12. 7. Deut. 28. 8 12.

5. It buildeth the houſe, *Pro.* 24. 27.

6. It makes ſleep comfortable, Eccleſ. 5. 12. *The ſleep of a labouring man is ſweet and pleaſant, whether he eat little or much:* if little, his labour breeds him reſt; if much, his body being ſtrong and hardened by labour, cauſeth eaſie digeſtion, and uninterrupted ſleep.

CHAP.

CHAP. VI.

God hath promiſed not onely to give theſe outward things, but to bleſſe them to his children.

HEe will make that proſperous unto the righteous which they poſſeſſe, be it little or much.

Bleſſed ſhall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattel, the increaſe of thy kine and the flocks of thy ſheep. Bleſſed ſhall be thy basket and thy ſtore, Deut. 28. 4, 5. Deu. 7. 13, 14.

The Lord alſo will bleſſe the fruit of thy Womb, and the fruit of thy Land, thy corn, and thy wine, and thine oyl, the increaſe of thy kine, the flocks of thy ſheep, there ſhall be neither male or female barren among them, or among your cattel.

Hee ſhall not onely enjoy the

the fruit of his labours, but alſo be bleſſed in his fruit, *Pſalm* 128.1,2.

The godly are in a better ſtate for theſe outward things then the wicked, in two reſpects:

1. They have a ſpiritual right to them which the wicked have not, they have theſe outward things onely by a general providence during Gods pleaſure, but the faithfull have them as rewards of their righteouſneſſe, as teſtimonies of Gods love and care of them.

2. They enjoy them as they are, a little gives them more content then plenty others. *Better is a little with righteouſneſſe, then great revenues without right*, Prov. 16. 8. more comfortable in reſpect of inward peace, the preſent uſe of this life and continuance: *Better is a little with the fear of the Lord, then great treaſure and trouble therewith*, Pro. 15. 16, 17. *The bleſſing of the Lord maketh rich, and he addeth*

A little that a righteous man hath, is better then the riches of many wicked Pſal. 37. 16.

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deth no sorrow with it, Prov. 10. 22. *God giveth his beloved sleep*, Psalm 127. 2. *The righteous eateth to the satisfying of his soul*, Prov. 13. 25.

See *Isa.* 65. 13. *Eccles.* 5. 19. & 3. 12, 13. *Prov.* 17. 1.

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The Third BOOK.

CHAP. I.

2. *Spiritual Promiſes.*

1. In regard of evil, from Temptations,
   1. Of Satan in general.
   2. To uncleanneſſe.

Comforts againſt the Temptations of Satan.

THe faithfull have a Promiſe to preſerve them from ſuch temptations as are incident to their lawfull callings, and which they

Book III

they cannot avoid, unlesse they would forsake their calling, *Psal.* 21.11,12. *In all thy wayes* (seem they never so dangerous and full of temptation) *they shall bear thee up.* The man whose heart is upright shall finde *strength enough against every temptation*, while he is in the Lords *way*, Prov. 10.29. 2 Chron. 15.2.

Revel. 3.1.

There is much comfort to be drawn out of that one verse, 1 *Cor.* 10. 13.

Et quam sortem patiuntur omnes, ferre nemo recusat. 1 Pet. 5.9. God will make *his grace sufficient for us*, 2 Cor. 12.9.

1. It is the common condition of all the godly to be tempted, *There hath no temptation taken you, but such as is common to man.*

2. God will lay no more upon us, then we shall be able to bear: *God is faithfull, who will not suffer you to be tempted above that you are able.*

3. God will give a happie issue out of Temptation: *Who will with the temptation also make a way*

way to escape, that ye may be able to bear it. Book III.

Another consolation against them, may be the short continuance of our temptations, *Wee shall suffer but a while*, 1 Pet. 5. 10. *The God of peace shall bruise Satan under your feet shortly*, Rom. 16. 20.

We should consider, 1. That Christ was tempted as we are, *Heb.* 4. 15.

2. That he is our Captain in this warfare, *Revel.* 12. 7. *The Captain of our salvation was made perfect through sufferings*, Heb. 2. 10.

3. That he overcame the devil for all his members; so it was promised to *Adam*, and prophesied of him, *Gen.* 3. 15. so it was fulfilled by him, *Mat.* 4. 1. *And having spoiled principalities and powers* (that is, the devil and his Angels) *He made a shew of them openly, triumphing over them upon the crosse*, Col. 2. 15. *He led captivity captive*, Ephes. 4. 8. By captivity

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Heb.2.14,15.

captivity is meant ſin and Satan, which did and doe lead men captive into perdition: 2. Death and the grave which held him captive for the ſpace of three dayes. He leads them all captive: 1. In himſelf, triumphing over them. 2. In his members, [a] ſubduing and weakening their power.

a *Idem hortatur ut pugnemus, a diuvat ut vincamus, deficientes ſublevat & vincentes coronat.*

4. That Chriſt is touched with the *feeling of our infirmities*, Heb.4.15.

5. That he hath made interceſſion and prayed for us, *Luke* 22.32. *I have prayed that thy faith may not fail*; that is, general for all believers, as well as *Peter*, John 17.9,10.

6. Chriſt ſuccours and helps thoſe that are tempted, *Heb.* 2.18.

b If God lead them into temptation he will deliver them from evil, *Mat* 6.13.

7. He aſſures them of [b] ſtrength and victory; *Reſiſt the devil and he will flie from you*, Jam.4.7. He is like the Crocodile, whoſe property is, if one follow, it fleeth away; if one flee, it purſueth him; Cowardiſe encourageth the devil,

vil, Courage daunts him. See 1 *Joh.* 5.18. *Isa.* 27.1. *Joh.* 12.21. The [c] devil is ſubtil, but God will teach wiſdom to diſcern and diſappoint his ſtratagems, 2 *Pet.* 2.9. *He ſhall deliver thee from the ſnare of the fowler*, Pſalm 91.3. He is ſtrong and powerfull: But *God ſhall cover thee under his wings, thou ſhalt be* [d] *ſafe under his feathers, his ſtrength ſhall be thy Buckler*, ver. 4. *He diſſolveth the works of the devil*, 1 Joh. 3.8. *He will tread Satan under our feet. He ſhall bruiſe his head*, wherein lies all his ſubtilty and ſtrength: [e] *The gates of hell* (that is, the power and policie of the devil) *ſhall not prevail againſt the Church.* For the gates were the places, where both their ſtrength was, and their counſell ſate, *Amos* 5.15.

2. *Promiſes againſt Temptations to uncleanneſſe.*

He ſhall deliver thee from the ſtrange woman, Pro. 2.16. *Thy body ſhall be kept blameleſſe until the coming*

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c The devil is a lion, ſo is Chriſt, and that of the Tribe of *Judah*, there is a lion for a lion, courage for courage: the devil is a ſerpent, ſo Chriſt called himſelf the brazen ſerpent, there is a ſerpent for a ſerpent, wiſdom for wiſdom.

d Pſal. 60.12. 1 Pet. 1.5. kept with all care as a gariſon is kept.

e Mat. 16.18. *Portarum appellatione urbes & conſilio & propugnaculis munitas intelligimus, i. quicquid vel conſilio vel viribus poteſt Satan.* Ben. *in loc.*

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coming of Christ, 1 Thess. 5. 24. *Who so pleaseth God shall escape from her*, Eccles. 7. 26.

It is part of Gods Covenant to give us victory over all our enemies: this is the great Promise that God hath made; *That being delivered from the hands of all our enemies, we might serve him in holinesse and righteousnes all the dayes of our life*, Luke 1. 74. When a childe of God is to wrestle with Satan, or any temptation or lust, he may challenge the Covenant at Gods hands, and say, Lord, hast not thou said, that thou wilt deliver me out of the hands of all mine enemies? Is it not a part of thy Covenant?

CHAP.

CHAP. II.

2. Promiſes againſt oppoſition for truth and goodneſſe from perſons, which are either { 1. Ill minded and oppoſe truth. 2. Ill livers and oppoſe goodneſſe.

1. *Promiſes for thoſe that ſuffer for the profeſſion of the Truth.*

FOr I will give you a mouth and wiſdom which all your adverſaries ſhall not be able to gainſay nor reſiſt, Luke 21.15.

An example of which Promiſe we have in S. *Stephen*, Act. 6.9,10.

When they deliver you up, take no thought how or what you ſhall ſpeak, for it ſhall be given you in that ſame hour what ye ſhall ſpeak, Mat. 10.19.

Exod 4.11, & Pſalm 8.2. The Apoſtles were perſecuted for preaching the Goſpel, *Act.* 4.2,3. others for believing and profeſſing the Goſpel, *Act.* 9.2.

Be not afraid (ſaid God unto *Paul*) *but ſpeak, and hold not thy peace, for I am with thee, and no man ſhall ſet on thee to hurt thee*, Acts 18.9,10.

Whosoever shall confesse me before men, him will I confesse also before my Father which is in heaven, Mat.10.32.

2. *Promises for those that suffer for the practice of good.*

Daniel was cast into the Lions den for praying unto God, *Dan.6.10.* and Christ was persecuted for doing works of mercy, *Mark 3.6.*

Blessed are they which are persecuted for righteousnesse sake, for theirs is the kingdom of heaven, Matth.5.10. *If ye suffer for righteousnesse sake, happy are ye*, 1 Pet. 3.14. Hereby they give their testimonie to Christ and the Gospel, when they *partake of the afflictions of the Gospel*, 2 Tim.1.8.

And as there be Promises for such as suffer either for truth or goodnesse, so there are for such who suffer for both together, and these either

General, in regard of any kinde of suffering, as these following.

For if they suffer with Christ, they shall raign with him in another world, 2 Tim. 2.11, 12. *When Christ appears in his glory, they shall*

ſhall be glad and rejoyce, 1 Pet. 4. 13. *What ſhall ſeparate us from the love of Chriſt? Shall tribulation, diſtreſſe, or perſecution,* &c? *Nay in all theſe things we are more then Conquerors,* * Rom. 8. 35, 36, 37.

* *Occidi poſſumus, vinci non poſſumus* 2 Theſſ. 1.6.

God may turn the hearts of the wicked, and make them of *Lions and Tigers to become Lambs, and no more to do hurt in the mountain of the Lord,* Iſa. 11. 6,7,8,9. Iſa. 65. 25.

God will ſubdue all their enemies; *I will bleſſe them that bleſſe thee, and curſe them that curſe thee,* Gen. 12. 3. See Deut. 30. 7. Jer. 12. 14. Pſalm 37. 14, 15, 17. Job 8. 22. Iſa. 41. 11,12. & 54. 15. & 59. 19. Pro. 22. 23. & 21. 18.

Their troubles ſhall not be long, though violent, *For the elects ſake thoſe dayes ſhall be ſhortned,* Mat. 24. 22.

Or, Special.

As Losse,
1. Of Name, in Reproaches.
2. Of Liberty, in imprisonment.
3. Of Goods, any or all.
4. Of Life it self.

Promises to those that suffer Reproaches for both Truth and Goodnesse.

1. Reproaches and scorns from the world for thy profession, should fill thy heart with abundance of glory, blessednesse and joy. *If ye be reproached for the name of Christ, happy are ye* (saith St *Peter*) *for the Spirit of glory and of God resteth upon you*, 1 Pet. 4.14. that is, such a Spirit shall rest on you, which shall make you glorious, *Blessed are you* (saith Christ himself) *when men shall revile, and persecute you, and shall say all manner of evil against you falsly for my sake, rejoyce and be exceeding glad*, Mat. 5.11,12. Leap for joy, so it is, *Luke* 6.23. and the

The very kinde and cause of the affliction should be an argument of great consolation. Iames 1.2. Ps. 69.7,9,10. Acts 5.41.

the word here in *Matthew* signifieth exceeding joy, such as we use to expresse by outward signs in the body, as skipping and dancing, 2 *Sam.*6.14,16. *For great is your reward in heaven.*

Thou art honourable in Gods account, Isa.43.4. he takes notice of all thy disgraces, *Psal.*69.19. and will take care for thy clearing and comfort, *He will bring forth thy righteousnesse as the light, and thy judgements as the noon-day*, Psa. 37.6. As if he should have said, Howsoever thy innocency be at sometimes covered as it were with a thick and dark mist of slander and oppression, yet the Lord will in his good time scatter and dissolve the mist, and so make thy innocency apparent to the world; yea he shall make thy righteous cause, as evident as the Sun when it ariseth, nay as noon-day when it is at highest, and shineth brightest, *Thou shalt receive double for all thy shame*, Isa. 61.7. *Though you have lien among the pots, yet shall ye be as the wings*

of a Dove covered with ſilver, and her fethers with yellow gold, Pſ.68. 13. that is, although ye have lived in great ſtreights and baſeneſſe, yet ye ſhall be freed from them, and obtain illuſtrious glory.

Scurrilities and odious nick-names in this kinde are ſo many honourable badges of thy Chriſtian magnanimity, and as the throne of Chriſt will be certainly reputed as characters of ſpecial honour, and remembrances of thy worthy ſervice. *Bolton.* Iſa. 26.14.

They ſhall be honoured in the day of Chriſt, 1 *Pet.* 1.7. *Their reward ſhall be great in heaven*, Mat.5.12. and in the mean time there is *with God a hiding place from the ſtrife of tongues*, Pſal. 31. 20. Job 5.21. Pſ.13.18. How doth God cheer his people, *Iſa.* 41. *Fear not, be not diſmayed*, ver.10. *I am with thee, I am thy God, I will ſtrengthen thee, yea I will uphold thee with the right hand of my righteouſneſſe.* But God will bring the wicked to ſhame for the contempt with which they have diſhonoured his ſervants, as it followeth, *ver.*11. *All they that were incenſed againſt thee, ſhall be aſhamed and confounded.* He ſtill encourageth his people there, *v.*13. He ſaith again: *Fear not, for I the Lord thy God will help thee*, and *ver.*14. *Fear not thou worm* (that

Iſa 43.1,2. Iſa 44.2.

is,

is, were thy ſtate never ſo weak and deſpicable) *I will help thee, ſaith the Lord and thy Redeemer.* He begins the 47. Chapter with the ſame words; *Fear not, viz.* thine enemies, *for I have called thee, and redeemed thee, thou art mine. Fear not little flock* (ſaith our Saviour) fear not men, fear not means, *for it is your Fathers pleaſure to give you a kingdom.* See *Jer.46.27,28.* Luke 12 32.

If thou wouldeſt be delivered from reproaches and evil report, go to the Lord and urge him upon Covenant; ſay, Lord, thou haſt ſaid, *Thou wilt bleſſe the Name of the righteous, thou wilt honour them that honour thee, that we ſhall not be aſhamed when we have reſpect unto all thy Commandments,* Pſ.119.6. Sue out this Promiſe upon all occaſions, as *David* often doth, *Pſ.*31. 1, 17. and 119.116.

2. *Promiſes to thoſe that are impriſoned for the Goſpel.*

The Lord heareth the poor and

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despiseth not his prisoners, Psal. 69. 33. *He heareth the groanings of the prisoner*, Psalm 102. 20. *And bringeth out those that are bound with chains*, Ps. 68. 6. as he did *Peter*, Acts 12. 10. Fear none of those things which thou shalt suffer: Behold the *devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten dayes: be thou faithfull unto the death, and I will give thee a crown of life.* Here was a bitter sweet message; *Ye shall be cast into prison*: This was bitter: *fear not*, this was comfortable; *but I will give thee a crown of life*, this was the comfort of comforts.

Rev. 2. 10. Ac. 16. 23.

3. *Promises to those that lose outward things for Gods cause.*

In losses for Gods cause:

We should meditate of Gods gracious Promises:

1. In the losse of outward things for thy love and service unto God, remember that place, 2 *Chron.* 25. 9. *The Lord is able to give*

give thee much more then this.

2. In the losse of any earthly blessing for Gods cause, call to minde that Promise three times set down by the Evangelists, *Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receive an hundred* fold, and shall inherit everlasting life*, Mat. 19.29. *Mark* 10.29,30. *Hath it for my sake and the Gospels*; Luke 18. 29,30. *For the kingdom of Gods sake.*

An excellent example of this we have in *Job* 6. to 12.

* Which is termed by S. *Augustine* the best and greatest usury.

3. In the losse of any earthly things in every kinde, thinke of that speech, *Hab.* 3. 17,18 *Although the fig-tree shall not blossom, neither shall fruit be in the vines: the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stals: Yet I will rejoyce in the Lord: I will joy in the God of my salvation.* Consider also *Jobs* patient blessing of God, upon the surprize and concurrence of an universal misery, *Job* 1.22.

4. Promises to those that lose their life for Gods cause.

4. When thou art like to lose thy life, meditate on those places, *Mat.* 10. 39. *He that findeth his life shall lose it, and he that loseth his life for my sake shall finde it. Blessed is the man that endureth temptation* (yea though it be the fiery trial) *for he shall receive the crown of life,* Jam. 1. 12. *Blessed are the dead which die in the Lord*; and which die for the Lord: he speaks of such as suffered in the quarrel of Christ under Antichrist, *They rest from their labours, and their works do follow them.* Every drop of blood spilt by a true professour of the Gospel, for the constant and sound profession of it, is precious in the sight of God, *Ps.* 116. 15. *Precious in the sight of the Lord is the death of his Saints.*

John 12. 25.

Revel. 14. 13. *Qui moriuntur Domini causa, id est, propter Dominum.* Beza 1 Pet. 4. 16.

CHAP.

CHAP. III.

Promises against evils in the world,

1. In General.

WHosoever *is born of God overcometh the world, and this is the victory that overcometh the world, even our faith,* 1 Joh. 5.4. Christ prayed to his Father, *To keep his from the evil of the world,* John 17.15. *Who gave himself for our sins that he might deliver us from this present evil world,* Gal. 1.4. Our Saviour, *John* 16.33. tels his Disciples, *That in the world they should have tribulation, but be of good cheer* (saith he) *I have overcome the world.*

2 Pet. 2.4.

2. *A Promise to those that dislike evil company.*

I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be

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be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty, 2 Cor. 6. 16, 17, 18.

3. *Promiſes againſt worldly cares and covetouſneſſe.*

To curb our hearts from covetouſneſſe, we ſhould meditate upon theſe places, *Heb.* 13. 5.* *I will never leave thee nor forſake thee. He that gave us his own Son, how ſhall he not with him freely give us all things,* Rom. 8. 32. See *Matth.* 6. 25. to the end, *Phil* 4. 6. 1 *Tim.* 4. 8. 1 *Pet.* 5. 7.

4. *Promiſes againſt Scandals.*

God will ſecure his people and ſave them from being enſnared by ſcandals, *Pſ.* 119. 165. and nothing ſhall offend them, or they ſhall have no ſtumbling-block, *Jer.* 31. 9.

* There are five negatives in the Original that ſtrongly affirm, as if he ſhould ſay, I tel thee I will never forſake thee, I tell thee I will never forſake thee, & ſo five times We are to pray that every thing which cauſeth offence in the Church may be removed, for which we have an expreſſe Promiſe, Mat. 13 41.

CHAP.

CHAP. IIII.

Infirmities are,

1. General, as sinfulnesse of nature, that remains, though it raign not.
2. Special.

1. IGnorance.
2. Spiritual deafnes.
3. Slips and frailties. Here Promises,
   1. To keep them from falling.
   2. To comfort them being fallen, and restore them again.
4. Spiritual lameneſſe.
5. Doubts and fears of loſing the love of God.
6. Forgetfulneſſe.
7. Dulneſſe and uncheerfulneſſe.
8. Indiſpoſition to good.
9. Diſtractions in good.
10. Evils of good done.
11. Fears of falling away from God.

Com-

Comforts to the godly, who likewiſe want the means of grace, either altogether, or in the power of them, or having them do not profit by them.

1. General, or daily Infirmities.

Comforts to thoſe that do fall through Infirmity.

The Lord, The Lord God, mercifull and gracious, long ſuffering, and abundant in goodnes and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin, Exod. 34.6,7.

He is *Jehovah*] Alwayes the ſame, unchangeable, he will not alter his love to thee, and for the more aſſurance he repeateth that title twice; then followeth his power, *God**] Though thou be weak, he is ſtrong. *Merciſull*] or compaſſionate towards repentant and believing ſinners, and though they be unworthy, yet he is *Gracious*.] The Hebrew word ſignifieth to pour out abundance of

* *El* the ſtrong God, *Deus fortis*, as *Tremellius* renders it.

of extraordinary bounty upon a moſt undeſerving and ill deſerving party. (*He will ſhew mercy*, not becauſe thou art good, but becauſe he is good; not becauſe thou canſt pleaſe him, but becauſe mercy pleaſeth him, *Micah* 7.18.) though thou offendeſt daily, yet he is *Long-ſuffering*] and *Abundant in goodneſſe and truth*] 1. *In goodneſſe*] ready to beſtow all benefits. 2. *In truth*] ready to fulfil all Promiſes, **keeping kindeneſſe for thouſands*] a certain number for an uncertain; *forgiving iniquity, tranſgreſſion and ſin*] that is, ſins of all ſorts, kinds and degrees whatſoever. It is neither the foulneſſe of ſin, nor the multitude of ſins, nor the long continuance in ſin that can prejudice his goodneſſe.

*As Pſ. 103. 8. the ſame Hebrew word is uſed, and ſhould be ſo tranſlated *iniquity*] that is, original corruption, *tranſgreſſion*] that is, actual rebellion, *ſin*] that is, ſin of cuſtom.

God upon our prayer will cure our infirmities, *Iſa.* 40. 29. *Pſalm* 103. 3. he pitieth his in their infirmities, as an indulgent Father his little ones, *Mal.* 3.17. Chriſt himſelf is affected with the ſenſe of our infirmities,

God wil paſs by our meer frailtie; *There is no God like unto him for paſſing by tranſgreſſions* Micah 7.18. Dan. 9.9. Pſa. 130. 3,4. 1 Ioh. 2.1,2.

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*Heb.*4.15,16. *Mat.*11.28. & *Isa.* 42.3. he was a *Propitiation for such sins*, and comforts us concerning them before they be committed, 1 *John* 2.12. *Rom.*6. 14. *The Spirit helps our infirmities*,* Rom.8.26. helps together: The Greek word is a decompound, and there is a great force in it; as two that carry a burden, one will carry over against another, and put to his hand and help him; so when we begin to sinke, Gods Spirit puts under his hand to support us, *which is said in so many words*, Psal.37.24.

* συναντιλαμβάνεται, the same word is used Luke 10. 40. *Est metaphora ab oneribus sumpta, quæ utring, admotis manibus sublevantur.* Bez.

O but I offend daily, I sin again and again, may some weak Christian say.

Isa.55.7,8,9.

God promiseth likewise, that he will *multiply his pardons* (so the word signifieth in the Original) as thou hast multiplied thy sins; for (saith he there) *My thoughts are not as your thoughts, nor my waies as your waies, but my thoughts go beyond your thoughts, as much as the distance is between heaven and earth: He is mercifull and*

and gracious, ſlow to anger, and plenteous in mercy, he will not reward us after our iniquities: for as the heaven is high above the earth, ſo great is his mercy toward them that fear him, Pſal. 103. 8, 10, 11. As there is a continual ſpring of wickedneſs in you, ſo there is a continual ſpring of mercy * flowing from him, both to pardon and waſh away this iniquity.

*Thou canſt not commit more then God can remit; Thy ſins are but the ſins of men, his mercies are the mercies of an infinite God.

Special Infirmities.

1. Ignorance or blindeneſs.

Comforts againſt Ignorance.

It is a ſpecial Promiſe of God in the new Covenant, *That he will write his laws in thy heart, and he will make thee to know the Lord.*

He hath promiſed to lead thee by a way that thou haſt not known, Iſa. 42. 16. we have ſuch an *high-Prieſt as knows how to have compaſſion on the ignorant*, Heb. 5. 2, 3. *The eyes of the blinde ſhall be opened*, Iſa. 35. 2. *He ſhall open the eyes of the blinde*, Iſa. 42. 2. Luke 4. 18.

In Chriſts kingdom the eyes of the blinde ſhall be opened, and the ears of the deaf ſhall be unſtopped, 2 *Cor.* 3. 16. *John* 9. 39. & 12. 46.

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The anointing thou haſt received ſhall teach thee all needfull things, and lead thee into all truth, 1 John 2. 27.

God hath made many Promiſes to teach them his way, that ſee their ignorance and mourn for it.

He will guide the meek in judgement, and will teach the humble his way, Pſalm 25.9. See 12. and 14. verſes.

God will fill the hungry with good things, Luke 1.53.

To him that diſpoſeth his way aright will I ſhew the ſalvation of the Lord, Pſ. 50.23.

He that followeth me ſhall not walk in darkneſſe, but ſhall have the light of life, John 8.12. *I will manifeſt my ſelf to him,* John 14. 21. *The Spirit of truth will guide them into all truth,* John 16. 13. *A high way ſhall be there, and fools ſhall not erre therein,* Iſai. 35. 8.

2. Spiri-

2. Spiritual deafneſſe.

Comforts againſt ſpiritual deafneſſe.

The ears of the deaf ſhall be unſtopped, Iſa. 35.5. *Other ſheep I have which are not of this fold, them alſo I muſt bring, and they ſhall hear my voice*, John 10.16. that is, the *Gentiles* not yet called ſhall underſtand the voice of God.

3. Particular fals through frailty.

Comforts in regard of ſlips and frailties.

1. God will uphold his, and keep them from falling.

I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldſt keep them from the evil, Joh. 17.20. *The Lord is faithfull, who ſhall ſtablish you and keep you from evil*, 2 Theſſ. 3.3. *That your whole ſoul and body may be preſerved blameleſſe unto the coming of our Lord Jeſus Chriſt. Faithfull is he that calleth you, who alſo*

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also will do it, 1 Theſſ. 5.23, 24. God watcheth over his people to defend them from ſin, 2 *Tim.*4. 17,18. *Rom.*7.24,25. *Pſ.*73.23,24. *Jer.*32.39,40. *His mercy holdeth up the godly, when they ſay their foot ſlippeth*, Pſa.94.18. *He will be their confidence, and ſhall keep their foot from being taken*, Prov.3.26. *He will keep the feet of his Saints*, 1 Sam. 2.9. *And guide their feet into the way of peace*, Luke 1.79. *And thine ear ſhall hear a word behinde thee, ſaying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left*, Iſa.30.21.

The childe of God hath a Promiſe of preſervation from the ſin unpardonable, 1 *John* 5.18.

2. *Comforts to thoſe that do fall through infirmity.*

But of this I have ſpoken already, when I treated of the daily and general Infirmities of Chriſtians, therefore I will (*tanquam canis ad Nilum*) run over it haſtily.

Gods

Gods people after relapſe into ſome old, or fall into ſome new ſin, when their heart is ſmitten for it, may comfort themſelves with ſuch precious places as theſe, 1 *Joh.* 2. 1. *Luk.* 17. 4. 1 *Sam.* 12. 20, 22. 1 *John* 1. 9.

From this laſt place, a reverend Divine collects this comfort, *If we ſee our unworthineſſe, and with broken hearts acknowledge it, God is faithfull and juſt to forgive it, be it never ſo great.*

Thou haſt played the harlot with many lovers, yet return again to me ſaith the Lord, Jer. 3. 1.

3. The Lord will reſtore them, and raiſe them up again by repentance: *The Lord will heal thy backſliding, if thou take unto thee words to confeſſe thy falling away,* Hoſ. 14. 2, 3, 4. *There is healing in the wings of the Son of righteouſneſſe, and you ſhall grow up as the calves of the ſtall,* Mal. 4. 2. *The Lord upholdeth all that fall, and raiſeth up all thoſe that are bowed down,* Pſalm 145. 14. *Behold I will bring it health and cure, and I will cure*

Return ye backſliding children, and I will heal your backſliding, Ier. 3. 22. See ver. 12 13, 14.

Pſal. 103. 3.

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cure them, and will reveal unto them the abundance of peace and truth, Jer. 33.6.

He ſpeaks *Ezek.* 34.16. of the time of the Goſpel when Chriſt ſhould be the ſhepherd, and ſhews the Covenant that he will make with thoſe that are his, *If any thing be loſt* (ſaith he) if a Sheep loſe it ſelf, this is my Covenant, *I will finde it.* If it be driven away by any violence of temptation, *I will bring it back again.* If there be a breach made into their hearts by any occaſion through ſin and luſt, *I will heal them and binde them up.*

Gods Covenant is to make us faithfull in his Covenant: the actions of faith and repentance are ours; but the power of doing them, Gods.

4. Spiritual lameneſſe.

Comforts againſt Spiritual Lameneſſe, or Weakneſſes of Graces.

Jer. 31.9. *Then ſhall the lame man leap as*

as an Hart, Isa. 35.6. *And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them,* Ezek. 36.27. *They shall run and not be weary, * they shall walk and not be faint,* Isa. 40. 31. See *verse* 29. *The Lord will be the hope of his people, and the strength of the children of Israel,* Joel 3.16.

Psalm 29.11. * Mark the gradation, they shall *walk*, they shall *run*, they shall *flie*, yea as an *Eagle*.

In our spiritual infancy we may comfort our selves by those cordial refreshing Promises.

Isa.57.15. Mat.5.6.

I will give unto him that is a-thirst of the fountain of the water of life freely, Rev.21.6. *A bruised reed shall he not break, and the smoking flax shall he not quench,* Isa.42.3. Though grace be in us but like the heat in the week of the candle, when the light is out; yet God hath taken order that it shall not be extinguished, *He shall feed his flock like a Shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young,* Isa. 40. 11. Hee will use all com-

passion

passion with a tender respect of our weakneſſe: *In love, in care, in pity he will redeem us, and carry us as in the dayes of old*, Iſa.63.9. As he hath *born us from the womb*; ſo will he be the ſame ſtill *unto old age, even unto the gray hairs*, he will carry us in the arms of his compaſſion, he hath made us, *he will bear, even he will carry and deliver us*, Iſa.46.3,4. Since thou art a branch of his planting, he may glorifie himſelf in thee, ſo as *thy little one may be as a thouſand, and thy ſmal one as a ſtrong nation.* God can perform it in his due time, *Iſa.*60.21,22.

Rev.3,8,9,10 * God accepts affecting for effecting, willing for working, deſires for deeds, purpoſes for performances, pence for pounds. *Dyke.* Examples are many in Scripture, Gen.21.16,17 Heb.11.19. 1 Chro.17.10 11,12. Lu.21.3

Chriſt graciouſly receiveth and tenderly cheriſheth weak Chriſtians, *Zech.*13.7. *Mat.*18.5. He giveth charge againſt the contempt of them, *ver.*10. and will not have *the day of ſmall things deſpiſed*, Zech.4.10.

* The obedience of the faithfull is weak and imperfect, but pleaſing and acceptable unto *God*. The Pſalmiſt ſaith, *Pſalm* 147.11, & 149.4.

The

The Lord taketh pleasure in his people, * *the prayers of the upright are his delight.*

* Pro.15.8.

God will reckon of so much good done by us, as we desired and endeavoured to do; the preparations of our hearts are reckoned with God as great things, *Isa.*55.1.

This is a great comfort to Gods children, that do their best indeavour to keep all his Commandments, for though they fail in that obedience which they ought to perform, yet God promiseth *to shew mercy to them,* Exod. 26.6. so long as their heart is true, he will bear with their infirmities.

The best gold must have his allowance of such grains, so the best Christian must have some allowance, imperfection cleaves to him, he cannot do all perfectly, for then what needs the Covenant of grace?

We are not under the law (saith the Apostle) *but under grace,* *Rom.*6.14 We are delivered from the rigour of the Law: God hath received us to the benefit of that Covenant, in which perfection is onely required in Christ, uprightnesse in us. God *accepts of the will for the deed,* 2 Cor. 8. 12. and the will above the deed,

Col 3 24.

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as appeareth by the 10th verſe, *Who hath not onely begun to do, but alſo to be forward a year ago*; making it a greater grace to be willing and deſirous to do well, then it is to do a good thing.

5. Doubts and fears of loſing the love of God.

Comforts againſt doubts and fears of loſing the love of God.

Ier. 31. 12, 25. In the affliction of thy minde and loſſe of the feeling of Gods favour, acquaint thy ſelf with thoſe Promiſes, *John* 13. 1. *Having loved his own which were in the* Rom. 11. 29. *world, he loved them unto the end, and without end. The gifts and calling of God are without repentance:* that is, ſuch gifts as accompany an effectual calling, are ſuch as God never repenteth of, or taketh away, *I will not forſake my people*, 1 King. 6. 13. Heb. 13. 5. *Behold God will not caſt away a perfect man*, Job 8. 20. The love of God unto his childe, in reſpect of tender-

tenderneſs is infinitely dearer then that of a moſt loving mother to her little one, *Iſa.*49.15. ſtronger then the ſtony mountains and rocks of flint, *Iſa.*54.10. as conſtant as the waters of *Noah*, *ver.*9. as the ordinances of heaven, *Jer.*33.20. and *ver.*25. nay as ſure as God himſelf, *Pſalm* 89. 33,34,35.

6. Forgetfulneſs.

A Promiſe againſt forgetfulneſſe.

But the Comforter which is the holy Ghoſt whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance whatſoever I have ſaid unto you, John 14.26.

7. Uncheerfulneſs.

Comforts againſt dulneſſe and uncheerfulneſſe.

The wilderneſſe and ſolitary place ſhall be glad for them, and the deſart ſhall rejoyce and bloſſom as the roſe, it ſhall bloſſom abundantly,

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and rejoyce even with joy and ſinging, Iſa. 35. 1, 2. *Then ſhall ye ſuck, ye ſhall be born upon her ſides, and be dandled upon her knees. As one whom his mother comforteth, ſo will I comfort you, and ye ſhall be comforted in Jeruſalem. And when ye ſee this, your heart ſhall rejoyce and your bones ſhall flouriſh like an herb*, Jer. 66. 12, 13, 14. *Thou ſhalt rejoyce in the Lord*, Iſa. 41. 16. *Thou ſhalt have thy delight in the Almighty*, Job 22. 26.

The godly have a ſpring of joy within them, *John* 4. 14. *In thy name ſhall they rejoyce all the day*, Pſ. 89. 16. See *Pſal.* 33. 21.

8. Indiſpoſition.

Comforts againſt it.

In the thoughts of our indiſpoſition to any thing that is good, let theſe places quicken us.

I can do all things through Chriſt that ſtrengtheneth me, Phil. 4. 13. *Ye ſhall be unto me a kingdom of Prieſts*, Exod. 19. 6.

We

We ſhall be able to offer unto God the ſacrifice of prayer or praiſe, *In every place incenſe ſhall be offered to my name, and a pure offering*, Mal. 1. 11. which is ſpoken of the believing Gentiles.

9. Diſtractions.

Comforts againſt them.

God promiſeth in the Covenant of grace, *Ezek.* 11. 19. *To give his people one heart.* Chriſt prayed that we might have this one heart, *Joh.* 17. 21, 23. and be one with God. When we are troubled with diſtractions in prayer, hearing or meditation, we ſhould plead the Covenant, and pray with *David*, *O Lord unite my heart to thee.*

10. Evils of good done.

Promiſes or Comforts to the godly for evils of good done.

God not onely accepteth and taketh in good part the pooreſt ſervice wee doe to him, not-

withſtanding our corruptions and frailties, but even delighteth and taketh great pleaſure in them, *Cant.*2.14. as a Father delights more in the ſtammering of his little childe, then in the eloquence of the beſt Orator. Chriſt preſenteth and perfumeth our prayers to his Father, *Revel.*8.3. 1 *Pet.*2.5. *And it ſhall be upon Aarons fore-head, that Auron may bear the iniquity of the holy things, and that they may be accepted before the Lord,* Exod.28.38. *Aaron* was a type of Chriſt, who by his interceſſion perfumes our prayers, and doth away the blemiſhes that cleave to our beſt actions. Loving Parents do not take notice of many blemiſhes in their children; ſo *God ſeeth no iniquity in Jacob, nor any tranſgreſſion in Iſrael,* Num.23.21. *But paſſeth by the tranſgreſſion of the remnant of his heritage:* which makes the Prophet in the beginning of the verſe, in admiration to cry, *Who is a God like to thee!*

Accipit ſuã, & remittit tuum. God accepts that which is his, and forgives that which is thine.

Micah 7.18.

11. Com-

11. Comforts againſt

Fears of their falling from God, who labour to work out their ſalvation with fear and trembling:

1. In regard of God.

1. His Counſel, on which mans ſalvation is founded, is ſure and unchangeable, and his calling without repentance, *Rom.* 11.29.

2. His Love is everlaſting and inviolable, *Jer.* 31.3. *Rom.* 8.35. *ult.*

3. His Mercy (like his Love) is everlaſting, *Pſ.* 103.17. *Pſ.* 100.5. 106.1. & 107.1. *Luke* 1.50. It is iterated 26 times in 136. Pſalm.

4. His Will is for ſuch, *Luke* 12.32. *Joh.* 6.39. His Grace, and that is all-ſufficient, 2 *Cor.* 12.9.

5. His Power is for ſuch, and that is Almighty, *Joh.* 10.27, 28, 29. *Jude* 24. 2 *Tim.* 1.12.

6. His Faithfulneſs and Truth

Rom. 9 11 Mat 24.23, 24. 2 Tim 2. 19. *Singula verba pondus habent, certissimo hoc nititur, 1. fundamento, 2. non quocunq; ſed firmo, 3. non hominis ſed Dei, 4. non vacillante ſed ſtante ideo obſignato, id est notitia Dei, non ſimplici tantum inſpectionis, ſed diſcernente suos à non ſuis. D. Prid.* 1 Pet 1.5. *Keps* by the guard of Gods power unto ſalvation, *Phil* 4.7. *Keep* with a guard as Kings are kept, *Pſ* 132. 11.

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make both for this, 2 *Thess.* 3. 3.

2. In regard of Christ:

1. Because of our Union with him: He is the Head, we the Members, and he will not suffer any to perish that are ingraffed into him, *Joh.* 6. 39. *John* 17. 22, 23, 26.

2. From the perpetual Efficacie of his intercession, *Rom.* 8. 34. *Heb.* 7. 21. He is a Priest for ever, and alwayes intercedes for his. What he said to *Peter, I have prayed that thy faith fail not*, Luke 22. 32. He performeth for all. He is the author and finisher of our faith, *Heb.* 12. 2.

3. In regard of the holy Ghost:

1. His continual assistance, *He shall abide with us for ever*, John 14. 16. *And he which hath begun a good work will finish it*, Phil. 1. 6.

2. His

Our assurance is not in our selves, but in Christ; as we lay hold of him, so he fast holdeth us; and as he hath prayed that our faith fail not us, so neither will he let go his hold, *John* 10. 27, 28, 29. *Heb.* 7. 25. *Phil* 4. 7. S. *Austins* saith, A mighty man will not lose that which he hath bought for his money, & wil Christ lose that which he hath bought with his blood? *Isa.* 59. 21. 1 Cor 3. 16.

2. His obſignation which is irrevocable: every one that believeth is ſealed by the holy Spirit of Promiſe, *Epheſ.* 1.13,14. ſealed for ever, *ch.* 4.30. 2 *Cor.* 1.22. an honeſt man will not break his bargain, when there is earneſt and evidence for it; therefore *Chryſoſtom* ſaith elegantly, If God having once given this earneſt, ſhould not alſo give the reſt of the inheritance, he ſhould undergo the loſſe of his earneſt.

The nature of a ſeal is to make things ſure, *Dan.* 6.8. *Mat.* 27.66. A writing is firm among ſt men, when the ſeal is put to it.

4. The laſting power of the Word once rooted in the good and honeſt heart, *Luke* 8.15. It is called *immortal ſeed*, 1 Pet. 1.23, 25. *The engraffed word*, Jam. 1.21. *The ſeed remaining*, 1 John 3.9.

Zech. 10.2? John 8,12. 2 Sam. 7.14, 15.

5. The certainty and ſweetneſs of the Promiſes to this purpoſe. God hath promiſed that his people ſhall not be moved from the ſtate of grace, *Pſal.* 15.5. & 16.8. *Pſal.* 37.24,27,28,31. *Pſal.* 55.22. & 102.28. *Pro.* 10.30. *Pſa.* 125.1.

The book of Pſalms is full of theſe comfortable Promiſes. Pſal. 1,3. and 9.10,18. Pſal. 112 6,19. and 73.24,26. Pſ. 103.17. and 145.14. Pſal. 83.33.

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He will not caſt off his people nor forſake his inheritance, Pſ. 94.14. 1 Sam.12.22. *And he will put his fear into their hearts, that they ſhall not depart from him.* For this is his Covenant with his people, *Jer.*32.39,40,41. *Hoſ.*2.19,20. *He upholdeth them with his hand, that they ſhall not fall away. He will confirm them unto the end, that they may be blameleſſe in the day of our Lord Jeſus Chriſt*, 1 Cor. 1.8,9. The like is, 1 *Theſſ.*5.23,24. God hath mademore Promiſes to hold up his children, then ever he made to hold up the pillars of the world.

Ioh.6.35,37 51. 54. & 5. 14.

6. The prayers of the whole Church of God, which are very prevalent and powerful, *John* 16. 23.the daily ſacrifice of believers, is, *Ne inducas in tentationem.*

7. The force and might of faith, 1 *Pet.*1.2,3,4,5.

8. The durable vigour of ſaving graces, *Joh.*4.14.ourSaviour hath promiſed, *Joh.*16.22.that he will give unto the faithfull ſuch conſtant and permanent joy, as

no man ſhall be able to take from them: He hath prayed, *That our faith may not fail*, Luk.22.32. It is a ſtable grace, 1 *Iohn* 5.4. 1 *Pet.* 2. 6.

Comforts to the godly, who are troubled with many and ſtrong corruptions, and likewiſe want the means of grace, either

1. Altogether.
2. In the power of them.
3. Or having them ſo, yet profit not by them.

1. *Comforts in caſe of diſmayednesſe under many and ſtrong corruptions.*

Acts 3.26.

I will ſprinkle clean water upon you, and you ſhall be clean from all your filthineſſe, and from all your idols will I cleanſe you, Eze.36.25. Though thy ſins were as great as Idolatry in the firſt Table, or whoredom in the ſecond, yet *God* will forgive and ſanctifie thee.

The faithfull (that they may have comfort againſt their corruptions) muſt by beholding the Promiſes, flee unto Chriſt, and cleave the faſter to him, Rom 7.25. Phil.3.9.

He will caſt all our ſins into the depths of the ſea, Mic.7.9. The ſea can drown mountains as well as mole-

mole-hils: *Though they were as crimſon and ſcarlet*,, which will take no other die, yet in *Chriſts bloud they ſhall be made as white as wooll and ſnow*, Iſa. 1. 18. *All manner of ſins and blaſphemies ſhall be forgiven unto men*, Matth. 12. 31. *Chriſt came to ſave ſinners*, 1 Tim. 1. 15. It matters not what the wound is, ſo Chriſt be the Phyſician; *Where ſinne*, that is, the knowledge and feeling of ſinne *abounded*, *grace over-abounded*, Rom. 5. 20. have we a multitude and magnitude of ſins? God hath a multitude and magnitude of mercies: *Have mercy upon me, O God, according unto the multitude*, ſo we tranſlate it (the Hebrew word *Rob*, ſignifieth alſo magnitude) *of thy tender mercies*. Two things terrifie penitent ſinners: 1. The multitude and exceeding great number of evils whereof they are guilty, he tels them in *Ezekiel* 26. that he *would* **waſh them from all their filthines*, without exception, 1 *John* 1. 9. therefore let us not put in conditions

Pſalm 51. 1. רב See 2 Sam. 24. 4. *His mercies are great or many. Spare me, O God, according to the greatneſs or multitude of thy mercy.* Neh 13. 22. * Pſal. 130. 8.

tions where God doth not, and as it were interline his Covenant.

2. That their ſins have been hainous and extraordinary, *Zech.* 13. 1. He promiſeth to open a fountain of grace to *waſh them from all ſins*; Chriſt hath diſcharged our pounds as well as our pence. He came to take away *the ſins of the world*; this is ſpoken indefinitely.

2. *Comforts to ſuch who are troubled for want of the means of Grace, either Altogether.*

Comforts to thoſe that want, or have loſt the means of knowledge, their teachers are taken from them

After God hath given you the bread of affliction, and the water of adverſity, he will reſtore *teachers,* and no *more reſtrain inſtruction,* Iſa. 30. 20.

Though thou ſee no way of help, yet thou knoweſt not how God can provide, *He can open rivers on the tops of mountains, and he maketh the wilderneſſe a ſtanding pool, when his people thirſt and cry unto him,* Iſa. 41. 17, 18.

If

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If ordinary means fail, God will then ſupply of his Spirit; *I will be unto them as a little Sanctuary in the countries where they ſhall come*, Ezek. 11.16. *I will take you one of a city and two of a family, and I will bring you to Sion*, Jer. 3.14. *The Lord giveth the Word, great is the company of preachers*, Pſalm 68.11.

The ranſomed of the Lord ſhall return and come to Sion with ſongs, and everlaſting joy upon their heads, they ſhall obtain joy and gladnes, and ſorrow and ſighing ſhall flee away, Iſa. 35.10.

Or in the power of them.

I will give you Paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding, Jer. 3.15.

Or having them ſo, and not profiting by them.

In our ſpiritual barrenneſſe lamented.

I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way which thou ſhouldſt go, Iſa. 48.17.

For

For thy maker is thine husband, &c. *Iſa.*54.5,6. *Hoſ.*2.19.

In the wilderneſſe ſhall waters break out, and ſtreams in the deſert, and the parched ground ſhall become a pool, and the thirſty land ſprings of water, Iſa.35.6,7. that is, the moſt barren heart ſhall abound with grace, according to that Promiſe, *Out of their bellies ſhall flow rivers of living water,* John 7.38. ſtreaming out for the good of others: *The kingdom of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof,* Mat.21.43. This is a Promiſe, That the *Gentiles* ſhall bring forth the fruits of the Goſpel, therefore every believing *Gentile* may apply it.

See ver.1,2.

The uſe of faith here, is, to uphold us againſt our manifold defects, infirmities and imperfections. For firſt, it giveth evidence to our ſouls, that the graces we have are the gifts of God, becauſe God promiſeth them. Secondly, it maketh us reſt on God for perfecting of that good work

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work which he hath ſo graciouſly begun.

The godly that know they fear God unfeignedly, and yet are often perplexed, becauſe all ſenſible tokens of Gods favour are taken from them, ſhould 1. Acquaint themſelves with the Promiſes, and comfort themſelves with theſe words, they will be as flagons of wine to all diſtreſſed ſpirits. 2. Let them not conſider too much of, nor reaſon too much with their temptations, *Romans* 4. 19. 3. Though they feel nothing, yet let them ſay with *David*, Pſalm 56.10. *In God will I praiſe his word, in the Lord will I praiſe his word.*

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CHAP. V.

5. In regard of God, Deſertions.

Comforts to Gods people in ſpiritual Deſertions.

LEt them conſider, that this hath befallen the beſt of Gods ſervants.

Iob, chap 6 4,13,16. 9. *David*, Pſalm 6. & 77. and Chriſt himſelf, *Matth.*27.46. Chriſt (ſaith *Greenham*) was forſaken for a few hours, *David* for a few moneths, and *Iob* for a few years.

Luther confeſſeth of himſelf, that after his converſion, he lay three years in deſparation.

2 God doth not forſake them, *Heb.* 13. 5. *Iſa.* 49. 15,16. but ſeems to forſake them.

Non deſerit etiamſi aeſe rere videatur, non deſerit etiamſi deſerat. Auſt.

3. Deſertion is but ſhort, compared with the time of mercy, *For a ſmal moment have I forſaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment; but with everlaſting kindeneſs will I have mercy on thee, ſaith the Lord*

Iſa. 57.18,19.

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Lord thy Redeemer, Isa. 54. 17.

He will not always chide, neither will he keep his anger for ever, Psalm 103. 9. *The Lord will not cast off for ever, but though he cause grief, yet will he have compassion according to the multitude of his mercies*, Lam. 3. 31, 32.

4. God waits for a little season of shewing his favour toward them, *Isa.* 30. 18.

Blessed are all they that wait for him, Isa. 30. 18.

We ought to *live by faith*, Hab. 2. 4. *waiting for God who hides his face*, Isa. 8. 17. and to stir *up our selves to lay hold on our God*, Isa. 64. 7. that is an excellent place, *Isa.* 50. 10.

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CHAP. VI.

Spiritual Promiſes.

1. In regard of Good.

1. Gods
- 1. Love of them, wch hath three properties, it is
  - 1. Free.
  - 2. Infinite.
  - 3. Eternal.
- 2. Preſence with them,
  - 1. Each of the godly in particular.
  - 2. The whole Church in general.
- 3. Providence over them, keeping them
  - 1. Immediately, by himſelf.
  - 2. Mediately, by his Angels.

1. *Promiſes of Gods Love.*

AND he will love thee, and bleſſe thee, &c. *Deut.* 7. 13. *He crowneth his people with loving kindeneſſe and tender mercies,* Pſal. 103. 4.

For ſpiritual bleſſings in General, Ephes. 1. 3. *He hath bleſſed us with all ſpiritual bleſſings,* 2 Pet. 1. 4.

There

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He hath given us all things pertaining to life and godlinesse.

There are three properties of Gods love.

2. It is a free Love; he stands not upon desert, *Hos.*14.4. *Exod.* 33.19. 1 *John* 4.10,19. *The Lord did not set his love upon you, nor chuse you, because ye were more in number then any other people, but because the Lord loved you. Lo he loved you, because he loved you,* to shew the freedome and independency of his love unto them.

Deut.7.7,8. *Amat, quia amat,* Bern.

2. It is an infinite and transcendent love, *Ephes.*2.4,7,18,19. *God* * *so loved the world,* &c. John 3.16. that is, so infinitely, so transcendently, so incomprehensibly, 1 *John* 3.21.

* There is a *sic* without a *sicut.*

3. It is an eternal and unchangeable love, *I have loved thee with an everlasting love,* Jer.31.3. *Behold I will betroth thee unto me for ever,* Hos.2.19. *With everlasting kindnes will I have mercy on thee,* Isa.54.8.

Ier.32.40. 2 Sam.7.15.

2. *Promises of Gods special and gracious presence.*

This is the most sweet comfort, where-

wherewith God anciently uſed to ſuſtain his children.

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Each in particular.

Iſaac, Gen. 26 3, 24. *Moſes*, Ex. 3.12. & 4.12. Joſh. 1.5, 9. & 3.7. Ezek. 3. Jer. 1.8, 19. *David* incouraged his ſon *Solomon* with this, 1 *Chron.* 28.20.

Jacob, Gen. 28.15 & 31.3. I will be with thee, that is, to do thee good, *Gen.* 31.12, *Zech.* 2.10, 11. *Ioel* 2,24. Chriſt is ſpiritually preſent with all true believers, *Rom.* 6 24. 2 *Cor.* 13.14. *Phil.* 4.23.

And the whole Church in general, *Iſa.* 41.10. & 4 .2. *Rov.* 1. 13. & 2.1. Chriſt left this comfort for his farewell to his Diſciples and their Succeſſours, *Lo I am with you to the end of the world*, Mat. 28.20. And [*with you*] comprehends under it not onely Paſtors, but people alſo; *For where two or three are gathered together in my name* (ſaith Chriſt) *there am I in the midſt of them*, Mat. 18.20.

3. *Promiſes of Gods providence over his children.*

They have an honourable Guard

1. *God himſelf keepeth his Iſrael, who neither ſlumbereth nor ſleepeth,*

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Pſal.121.4,5. *He keepeth his under the ſhadow of his wings*, Pſal.91.14. The Lord compareth himſelf to an *Eagle which ſafely carrieth her young*, Deut.1.31. & 32.11. and to a carefull Shepherd, *Ezek.*34. 12. *Pſ.*23.1,2,3. *Iohn* 16.12. *Iſa.* 30.21.

2 Chro.16 9. Pſ.33.18,19. Deut.11.12. There are two ſweet Pſalms for Promiſes of future protection, *Pſa.*91 &121.

The eyes of the Lord are upon the righteous, Pſal.34.15. a mans eye is upon one that he loves, *ubi amor, ibi oculus.* The Lord hath a care of them, he loves, defends and protects them. He ſaith, *Pſ.* 32.8. *I will guide thee with mine eye.* He will guide his children by his ſpecial providence in all their wayes, *Pſal.*121.8. *Iſa.* 46.4. *He withdraweth not his eyes from the righteous, but with kings are they on the throne, yea he doth eſtabliſh them for ever, and they are exalted*, Job 36.7. *He keepeth all his bones not one of them is broken*, Pſ.34.20.

All the hairs of your head are numbred, Luke 12.7. and it is *Auſtins* inference thereupon, *Si ſic cuſtodiuntur ſuperflua tua, in quanta ſecuritate eſt anima tua!* The eye is kept moſt diligently, and ſtrongly guarded by nature with tunicles.

There ſhall not a hair of your head periſh, Luke 21.18. Mat.10. 30. Acts 27.34. *He that toucheth you toucheth the apple of his eye*, Zech.2.8. To expreſſe the tenderneſſe

derneſſe of his love, he, named the tendereſt part of the body, ſaith *Salvian*, that he might ſhew that he is troubled with the leaſt contumely offered to his Saints, as we are with the leaſt hurt of our eye. Nay, he ſaith not, *He that toucheth you toucheth his eye*, but *the apple of his eye*, the tendereſt piece of the tendereſt part, the cryſtal humour as the Philoſophers call it, *Iſhon* in Hebrew of *Iſh*, *pupilla* in Latine of *pupa*, becauſe therein appeareth the reſemblance of a little man, or becauſe as a man is to be prized above all other creatures, ſo God eſteemeth his people above all the world. *David* found by his own experience, *Pſ.*17.8. *Pſ.*63.7. and 41.12. that God preſerved him as *the apple of his eye*: and ſo may all Chriſtians. What was ſaid to *Iacob*, Gen.28.15. and to *Ioſhua* by *Moſes*, Deut.31.8. and by God himſelf, *Ioſh.* 1.5. *Paul* applieth generally to all Chriſtians, *Heb.*13.5. *I will never leave thee nor forſake thee. He guides them.*

Pſal.17.8. Deut. 32.10.

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them in all their wayes. He that hath mercy on them (saith the Prophet) shall lead them, even by the springs * of water shall he guide them, Isa. 49. 16.

2. Christians have the guard of Angels.

He shall give his Angels charge over thee, to keep thee in all thy wayes, they shall bear thee up in their hands least thou dash thy foot against a stone, Ps. 91. 11, 12. The Angels keep us, and that universally, in all our wayes: they keep us, and that very charily and tenderly, they bear us in their hands, and they keep us very safely and surely, so that we dash not our feet against a stone.

The Angel of the Lord encampeth about them that fear him, and delivereth them, Psa. 34. 7.

* The world is like a wilderneſſe, te wicked like wilde beaſts in a deſart; Gods children are ſo provided for, that God preſerves them, yea and himſelf finds them our means of ſingular refreſhing all their dayes.

Exod. 33. 2. & 32. 34

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CHAP. VII.

2 Christ himself and many blessings by him are promised to the Godly,
- 1. Redemption.
- 2. Vocation.
- 3. Justification, wch hath 2 parts,
  - 1. Not imputing sin.
  - 2. Imputing righteousnes
- 4 Reconciliation.
- 5. Adoption.

1. *Christ is promised to the godly.*

THe first Promise made to man, and the foundation of all other, was that *Gen.*3.15. *It shall bruise thy head, It* or *He*, that Christ into the world, *Gen.*3.15. Yet this Promise was in general terms, neither shewing what seed, neither shewing what kinde of woman, or of what people this seed should be. A second Promise was made to *Abraham*, and it was a little more lightsome then this, for it shewed of what people hee should be, *viz.* of the Iews, *Gen.* 22.18. A third Promise was more lightsome then this too, for it shewed of what Tribe he should be, *viz.* of the Tribe of *Judah*, Gen.49.10. A fourth Promise was yet more lightsome, for it shewed of what family He should be, *viz.* of the family of *David*, 2 Sam. 7.16. The fifth and sixth and seventh Promises were much more lightsom then this, for the fifth declared the party that should bring him into the world, *viz.* a Virgin, *Isa.*7.17. The sixth the place he should be born in, *viz.* *Bethlehem*, a City of *Judah*, Mic. 5.2. The seventh declared the time, *viz.* seventy weeks of yeers from the time the Prophet *Daniel* lived in, that is, four hundred fourscore and ten years, *Dan.*9 24. *Day*'s first Sermon of our Saviours Nativity.

The world it self was no sooner begun, but the Promise also began of sending

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is, Christ, *shall bruise thy head*, that is, break the power and dominion of Satan. The first Promise was made concerning Christ, because God intended to make good every Promise in Christ.

In all ages the Lord renewed this Promise of sending Christ the promised seed, as immediately after the flood, *Noah* by prophecie blessing his two sons, said, *God shal enlarge Iaphet, and he shal dwell in the tents of Shem*, Gen. 9. 27. He meaneth that we the *Gentiles* should be called to be one body with the Jews in Christ. The same was afterwards oft renewed to *Abraham*: *In thy Seed* (that is, Christ) *thou thy self, and all the Nations of the earth* (that is, the faithfull in all Nations) *shall be blessed*, Gen. 12. 3. Gen. 13. 14 & 15. 4, 18. Gen 17. 4 & 22.

The like was after promised to *Isaac*, Gen. 26. 4. and *Iacob*, Gen. 28. 14. and *Gen.* 49. 10. it is said, *The Scepter shall not depart from Iudah until Shiloh come*, that is, the *Messias* come, for *Shiloh* signifieth

Shilo secundè eius, id in quo involuitur partus in utero existēs, Metonymia rei continentis pro re contenta, ut inquit Tremel. See *Cartwright his confutation of the Rhem. Testament*, on Mat. 1. 23. and *Perkins* on the Creed.

nifieth the tunicle or skin that lappeth the Infant in the mothers womb; called by Phyſicians the *ſecundine* (becauſe it grieves the woman that is with childe the ſecond time, as it were a ſecond birth) in French *arriere fais*, in Engliſh the after-birth or after-burden: and by a kinde of figure is put for the Son of God in the womb of the Virgin, made man; to note him to be of the fleſh of *Mary*, and his birth to be like the birth of other children, ſin onely excepted, *There ſhall come a ſtar out of Iacob, and a Scepter ſhall riſe out of Iſrael*, Numb. 24. 17.

In all ſucceeding ages, *Moſes* and all the Prophets in their times fore-told of Chriſt, *Acts* 3.24 & 10.43. *The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy brethren like unto me, unto him ſhall ye hearken*, Deut. 18.15. *Like unto me*] both in the participation of nature and office, ſaith *Iunius*: a true man, and a true Mediator, Chriſt is there meant, *Acts* 3.22.

Rom. 1.2.

Chriſt was promiſed to come of the ſeed of *David*. Acts 13. 23. See Pſal. 89.35,36. & 132.11,12,13, 14. Iſa 16.5.

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and 7.37. That Evangelical Prophet *Isaiah* spake of him then as already come; *For unto us a childe* * *is born, unto us a Sonne is given, and the government shall be upon his shoulder, and his name shall be called Wonderfull, Counsellour, the mighty God, the everlasting Father, the Prince of Peace,* Isa. 9.6. See Isa. 11.1. & 32.1,2. & 53.2,3,4. Ezek. 37.24. & 34.24. Jer. 33.15,16. Jer. 23.5,6. Micah 5.2. Zech. 3.8. & 6.12,13. & 9.9,10. He is called, *The messenger of the Covenant,* Mal. 3.1. *For in him God reconciled the World to himself,* 2 Cor. 5.19.

* That is, Iesus Christ, of whom he prophesied, Chap. 7.14. Behold a Virgin shall conceive & bear a Son, and shall call his name Immanuel.

Luke 1.32.

There are multitudes of Promises also concerning Christ, and the general benefits by him in the New Testament.

Mat. 1.21. Luke 3.6.

1. *That he shall save us:* The Evangelist *Matthew* gives this reason of his name Jesus, *For he shall save his people from their sins,* from the guiltinesse, power and punishment of them; *The Son of man is come to seek and save that which was lost,* Luke 19.10. *God sent*

ſent his Son into the World, that the World through him might be ſaved, John 3.17. The Apoſtle with a vehement aſſeveration affirmeth this, *This is a faithfull ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the World to ſave ſinners*, 1 Tim.1. 15. Hence Chriſt is often called, *Our Saviour*, Iſa. 49.26. Iſa.60. 16. Luke 2. 11. 1 Tim. 1. 1. 1 Tim. 2.3.

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John 12. 47

2. Chriſt is ſaid to be *a light to the Gentiles*, Mat. 4.16. *The light of the World*, John 8. 13. & 9. 5. under this compariſon of *Light*, all benefits which Chriſt brings us are contained, *light of knowledge, grace and glory.*

Iſa 49. 6. 1 John 1.9.

Hitherto belong all ſuch Scriptures as ſhew Chriſt to be our *Life*, Col. 3.4. *John 6. 33. John* 14. 6. Chriſt alſo cals himſelf, *The bread of life*, John 6. 35, 51. compares himſelf to a *Vine*, John 15. 1. to teach, that as the branch hath his whole life from the ſtock, ſo we have all our life from him.

2 Tim. 1.10.

He is ſaid to be the *Head of the body.*

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3. *God is well-pleased in Christ*, Mat. 3. 17. *In whom*, not with, by, or through whom, but a larger Prepoſition then them all, which ſignifieth two things: 1. That God is wel-pleaſed with Chriſt: 2. In and through him with others; therefore it is ſaid, Rom. 8. 32. *Epheſ.* 1. 3. *God hath bleſſed us with all ſpiritual bleſſings in Chriſt*, ver. 4. *God hath choſen us in him*, ver. 6. *accepted us in the beloved*, ver. 7. *In him we have redemption through his blood, the forgiveneſſe of ſins, according to the riches of his grace.* Epheſ. 3. 25. It is ſaid, *Acts* 13. 34. *I will give you the ſure mercies of David*, that is, all thoſe good things which were promiſed in Chriſt, who was of the ſeed of *David*.

2. Bleſſings by Chriſt to the Godly.

1. *Redemption.*

Who gave himſelf for us, that he might redeem us from all iniquity, Tit. 2. 14. *We have redemption through*

through his blood, Ephes. 1.7. *And he shall redeem Israel from all his iniquity*, Psal. 130.8. *He hath redeemed them from the curse of the law, by being made a curse for them*, Gal. 3.13. *Christ Jesus by his own blood entred into the holy place, having obtained eternal redemption for us*, Heb. 9.12. Col. 1.14.

Christ is made unto us redemption, 1 Cor. 1.30.

2. Effectual Calling; our particular calling doth interest us in the Promises of God, *Acts* 2.39. *For the Promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call*; There is the condition. Rom. 8, 28. 30.

3. *Justification.*

By his knowledge shall my righteous servant justifie many, Isa. 53.11.

By him all that believe are justified, Acts 13.39.

In the Lord shall all the seed of Israel be justified, Isa. 45.25. *Who shall lay any thing to the charge of*

Gods elect ? It is God that justifieth, Rom 8.33.

He justifieth the ungodly, Rom. 4.5. that is, saith *Beza*, he makes them righteous in Christ, who is unrighteous in himself.

1. Justification consists of two parts,
   1. *Not imputing sin*, 2 Cor. 5. 19.
   2. *Imputing righteousnesse*, Gal. 3.6.

Promises of forgivenes of sins.

This great benefit of forgiveneſſe of sinne by Christ, is plentifully proclaimed unto us miserable sinners.

See Luke 24.47. Acts 5.31, 10.43. & 13.38.

Behold the lamb of God which taketh away the sins of the world, John 1.29. *He shall bear their iniquities*, Isa. 53. 11. *Once in the end of the world hath he appeared to put away sin by the sacrifice of himself*, Heb.9.26. *He was manifested to take away our sins*, 1 John 3.5. *The blood of Jesus Christ cleanseth us from all sinne*, 1 John

1.7. *He hath by himself purged sins*, Heb. 1.3. *He bare our sins on the tree*, 1 Pet. 2.24. *He loved us and washed us from our sins in his own blood*, Revel. 1.5. *He is the propitiation for our sins*, 1 Joh. 2.2. Book III

Hereunto agreeth that invitation of our Saviour: *Come unto me all ye that are weary and heavy laden, and I will ease you*, Mat. 11.28. *He came to call sinners*, Luke 5.31.

God of his rich grace and mercy in Jesus Christ doth make offer of free and full forgiveness of sins, to every burdened, thirsty and penitent soul.

Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon, Isa. 55.7. *Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am mercifull, saith the Lord, and I will not keep mine anger for ever*, Jer. 3.22. *I will cleanse*

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them from all their iniquity, whereby they have ſinned againſt me, and I will pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me, Jer. 33.8.

God when he forgiveth us, ſo fully acquitteth us of our ſins, as if we had committed no ſin at all.

This appeareth by many Metaphors uſed in the Scripture.

I am he that blotteth out thy tranſgreſſions, ſaith the Lord, *Iſa.* 43.25. It is a Metaphor taken from creditors, who when they purpoſe never to exact a debt, will blot it out of their books: *I have put away thy tranſgreſſions as a cloud, and thy ſins as a miſt*, ſaith the ſame Lord, *Iſa.* 44.22. The clouds which are driven away by the windes appear no more, nor the miſt which is dried up by the Sun; ſo the ſins which God forgiveth, return not again: *Thou haſt caſt all my ſins behinde thy back*, ſaith *Hezekiah* to God, *Iſa.* 38.17. that which a man would not look on or regard, that he caſteth

Col. 2. 14.

caſteth behinde his back.

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Thou wilt caſt all their ſins into the depths of the ſea, ſaith *Micah* to the Lord. When a man would have a thing utterly forgotten, he will caſt it into the bottom of the ſea, from whence there is no fetching it again.

Micah 7.19. As if hee ſhould ſay, Lock as God ſubdued *Pharaoh* and all his hoaſt in the bottom of the ſea; ſo he will caſt and put away the ſins of his people, *Pſ* 85.2. Rom.4.7,8.

The Pſalmiſt pronounceth *him bleſſed, whoſe ſin is covered*, Pſ.32.1. A thing covered is not ſeen, *He hath not beheld iniquity in Jacob, nor ſeen perverſnes in Iſrael*, Num. 6.23.21.

The ſame Pſalmiſt pronounceth him *bleſſed, to whom the Lord imputeth not ſin*, Pſal.32.2. a ſin not imputed, is as not committed: as Merchants when they will forgive a debt, put it not into the reckoning, & ſo do not impute it.

Heb 8.12. & to 17.

God himſelf ſaith, *I will forgive their iniquities, and I will remember * their ſin no more*, Jer.31.34. the later clauſe expounds the former; to *forgive is to remember no more*, that is, never to call that to account, which was once remitted.

*That which the Heathen Oratorſpake flatteringly of *Julius Cæſar* is moſt true of God, *Nihil obliviſci ſolet, niſi iniurias* He forgets nothing but the ſins of penitent ſuppliants.

Thus

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Thus *God blotteth out our ſins*, that they condemn us not: *Putteth them away*, that they hurt us not: *Caſteth them behinde his back*, as though hee regarded them not: *And into the ſea*, that they drown us not: *Covers them*, that they appear not: *Doth not impute them*, as though they were not: *Forgetteth them*, ſo that he puniſheth them not.

All the bleſſings in the new Covenant are given with remiſſion of ſins. When God forgives a mans ſins, then he gives him all other things, Sanctification, and whatſoever elſe, as we ſee at large, *Ezekiel* 36.26. The Lord there, after he had promiſed *To forgive all their ſins*, he ſaith, *He will give them a new heart, he will cauſe them to walk in his wayes*; and then he comes with outward mercies too, he promiſeth them deliverance from their enemies, and other good things in the reſt of the Chapter, but all other things come in with *remiſſion of ſins*, Acts 10.43. *To him give*

all

all the Prophets witneſſe, that through his name, we have remiſſion of ſins. The Prophets gave witneſſe concerning Chriſt of many other things beſides remiſſion of ſins, that we have in his name, which we have by him, but all other things come with this, *God was in Chriſt reconciling the world to himſelf*, 2 Cor. 5. 19. a marvellous great mercy, it conſiſts in this, *That their ſins were not imputed.* The priviledges of the new Covenant are chained together: *Whom he hath predeſtinated, them alſo he called, and whom he called, them alſo he juſtified, and whom he juſtified, them alſo he glorified*, Rom. 8.30.

2. *Promiſes to make us righteous.*

As by one mans diſobedience many were made ſinners, ſo by the obedience of one, ſhall many be made righteous, Rom. 5.19. Therefore we are ſaid, *To be the righteouſnes of God in him*, 2 Cor. 5. 21. For this cauſe Chriſt is called, THE LORD

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LORD OUR RIGHTEOUSNES, *Ier.*23.6.& 33.16. *Christ is made unto us righteousneſſe,* 1 Cor.1.30. He is ſaid *to be the end of the law for righteouſneſſe, to every one that believeth,* Rom.10.4. and the Sacraments are ſaid *to be the ſeals of the righteouſnes of faith,* Ro.4.11.

Iſa.61.10. Zech. 3.3.4.

He hath covered me with a robe of righteouſnes. Abraham believed God, and it was imputed unto him for righteouſnes, Gal.3 6.

Rom.4.3,5,6 8,9, 0,11,22, 23,24.

This *imputed righteouſneſſe* the Papiſts ſcoff at, and call it a putative righteouſneſſe, and yet the phraſe is uſed ten times in one Chapter.

4. *Reconciliation.*

By Chriſt we are reconciled to God.

God hath reconciled us to himſelf by Jeſus Chriſt. God was in Chriſt, reconciling the * *world unto himſelf,* 2 Cor.5.18,19. *Chriſt is our peace, who hath made both one, that he might reconcile both unto God,* Eph.2.14,16. *You that were ſometime alienated, yet now hath he reconciled,*

* That is, all believers thorow the whole world

See Rom.5. 1,10.

conciled, Coloſſ. 1. 21.

5. *Adoption.*

Promiſes, 1. of it.

Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God, 1 Joh. 3. 1, 2. *But to as many as received him, to them gave he power to become the ſons of God, even to them that believe in his name,* John 1. 12. That is a gracious Promiſe which the Apoſtle citeth out of the Prophet *Hoſea,* Rom. 9. 26. *And it ſhall be in the place, where it was ſaid unto them, ye are not my people, that there they ſhall be called the children of the living God.* So the Lord promiſeth to ſuch as ſhall ſeparate themſelves from the wicked, 2 *Cor.* 6. 18. *He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon,* Rev. 21. 7. *Bleſſed are the peace-makers, for they ſhall be called the ſons of God,* Mat. 5. 9.

For ye are all the children of God by faith in Chriſt Jeſus, Gal 3. 20. Epheſ. 1, 5.

It was Gods Promiſe to *David* concerning *Solomon,* 2 Sam. 7. 14. *I will*

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I will be his Father, and he shall be my son. Whereupon *David* much affected and ravished, saith, *v.*18. *O Lord God, what am I, or my fathers house*, that thou shouldst vouchsafe me so great honor and happinesse, as to finde my childe; yea to take him for thine own, and to become his Father?

See that excellent place, *Gal.*4. 4,5,6,7. & *Rom.*8.17.

2. To it, paternity promiseth all blessings, *Mat.* 7. 11. and all forbearance, *Ps.*103.13, *Heb.*12.5,6.

Whereas God did in the old time reveal his will unto some by visions, and dream; now all sorts of men, young and old, men & maids shall be instructed in the knowledge of God more plentifully and perfectly.

CHAP. VIII.

PROMISES.

1. Of the Spirit.

THe giving of the Spirit is a part of Gods Covenant, *I will pour out my Spirit upon all flesh in those dayes; and your young men shall see visions*, &c. Joel. 2.28, 29. which is repeated, *Acts* 2.17, 18. The great *Promise* that our Saviour

Saviour Christ made to them, before he departed in the flesh, was this, *I will baptize you with the holy Ghost*, which was fulfilled after when he poured forth his Spirit. So *Isa.* 44.3. *I will pour water upon him that is thirsty, and floods upon the dry ground, I will pour my Spirit upon thy seed, and my blessing upon thy off-spring*; the latter end of the verse interprets it. So *Eze.* 36.25,26,27. *I will put my spirit within you*, &c. *I will pour upon the house of David the spirit of grace and supplications*, Zec. 12.10. *How much more shall your heavenly Father give the Spirit to them that ask him*, Luke 11.13. *I will pour out my spirit unto you*, Prov. 1.23. This is meant in that place, *Iohn* 4.10. Where our Saviour saith to the woman of *Samaria, Thou wouldst have asked of him, and he would have given thee living water:* that is, the Spirit, as appears by comparing it with *Iohn* 7. 38,39. *I will pray the Father, & he shal give you another Comforter, that he may abide with you for ever, even the spirit*

of

of truth, John 14.16,17. It is ſaid, *Eph* 1.13. *They were ſealed with the ſpirit of Promiſe*, that is, which was promiſed to all believers, and *Gal.*3 14. we are ſaid, *by faith to receive the promiſe of the Spirit*, that is, the ſpirit of Promiſe, or that had been promiſed.

The Spirit of the Lord ſhall reſt upon him, Iſa. 2. *I will put my Spirit upon him*, Iſa. 42.1.

Chriſt had the Spirit in the fulneſs of it, *It pleaſed the Father, that in him ſhould all fulnes dwell*, Col.1.19. All fulneſſe both in reſpect of the number of graces, *Iſa.* 11.2. and in reſpect of the meaſure of them, *Iohn* 3.34. *Col.*2.3. *Of his fulneſſe we ſhall all receive, and grace for grace*, John 1.16. grace freely, and grace upon grace, *Zech.* 14.8.

A Promiſe to thoſe that have the Spirit.

As many as are led by the Spirit of God, they are the ſons of God, Rom. 8.14.

CHAP.

CHAP. IX.

The Operation of the Spirit.

1. In General } Sanctification.

2. In Special,
   1. Spiritual Graces.
   2. Spirituall duties
      1. The kinds of them.
      2. The degrees of them.

1. *The Promiſes of Sanctification.*

GOD promiſeth in the Covenant of Grace which he hath made with his people, *To take away their hearts of ſtone, and give them hearts of fleſh: To put his law in their inward parts, and write it in their hearts, to put his fear in their hearts, that they ſhall not depart from him, and to give them a new heart,*

Ier. 31. 33. & 32. 4. which is twice repeated in the Epiſtle to the Heb. 8. 10 & 10. 16. Ezek. 11. 19, 20. which is repeated, *Ezek.* 36. 27. & 37. 14.

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heart, and to put his Spirit within them.

The ſubſtance of which Covenant is this, that all their ſins ſhall be forgiven, and both the guilt and puniſhment thereof wholly removed. Their perſons ſhall be juſtified, and their natures ſanctified; the laws of God and his Promiſes ſhall be written in their mindes, ſo that they ſhall have the knowledge of them; and in their hearts, ſo that they ſhall have the comfort, feeling and fruition of them: they ſhall not onely have intereſt in all Gods graces and bleſſings, but according to their need, ſhall have the uſe and enjoyment thereof.

Ezek.37.28. Deut.28.9.

The Lord often promiſeth to *ſanctifie* and make holy his people, as *Exodus* 19.6. & 31.13. *Levit.*22.32. *Iſa.*4.3,4. & 35.8. *Joel* 3.17.

Eph.5 25,26

Sanctifie them through thy truth, John 17.17. and *ver.*19. *For their ſakes I ſanctifie my ſelf, that they alſo*

alſo might be ſanctified through the truth.

The Lord hath ſworn that his children ſhall ſerve him in holineſſe and righteouſneſſe all the dayes of their life, Luk. 1. 73, 74, 75. *The God of peace ſanctifie you wholly. Faithfull is he that hath called you, who alſo will do it*, 1 Theſſ. 5. 23, 24. *Chriſt is made unto us Sanctification*, 1 Cor. 1. 30. The Lord hath ſaid, That his children ſhall not *want* any needful *Grace*, for the leading of a godly life, *Pſalm* 84. 11. *There ſhall be a fountain opened for ſinne, and for uncleanneſſe*, Zech. 13. 1. It is *Gods Covenant to ſprinkle clean water upon us, that we may be clean, and to cleanſe us from all our filthineſſe, and all our Idols*, Ezek. 36. 25. *I will turn to the people a pure language*, Zeph. 3. 9. See ver. 13. *The mouth of the righteous ſpeaketh wiſdome, and his tongue talketh of judgement.* The Law of God is in his heart, *Pſalm* 37. 30, 31. *Chriſt gave himſelf for us that he might redeem*

God will inable his children to live a holy life. 1 Iohn 3. 3.

Tit. 2. 14.

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Zech. 14. The meaneſt ſhall have holines written upon his fore-head, as the Prieſts had under the Law, or they ſhal be holy in their journies, in eating and drinking.

deem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works: The Lord will guide the meek in judgement, and teach the humble his way, Pſal. 25.8. & 12.

In the dayes of the Goſpel (ſaith the Prophet *Zechary*) *ſhall there be upon the bels of the horſes*, HOLINESSE UNTO THE LORD.

Thoſe Promiſes before quoted in the Chapter of Juſtification, *Matth.* 1.21. *John* 1.29. 1 *John* 2.2. 1 *John* 1.7. *Rev.* 1.5. may be referred to this head alſo, for they are to be underſtood not onely of pardoning our ſins, but delivering us from the power of them.

The rewards of ſanctification. The Promiſe of walking in white hereafter, is made to none but ſuch as walk in white here, *Revel.* 3.4.

There are Promiſes to holineſſe: 1. Of Gods preſence. 2. Of his acceptance. 3. Of his father-hood. 2 *Cor.* 6.16, 17, 18.

Promiſes:

2. *To Sanctification.*

In keeping of them there is great reward, Pſalm 19.11. *Bleſſed and happy is he that hath part in the firſt reſurrection, on ſuch the ſe-*

con

cond death hath no power, Revel. 20. 6. *Depart from evil and doe good, and dwell for evermore*, Pſal. 37. 27. *To give you an inheritance among all them which are ſanctified*, Acts 20.32. See the like *Acts* 26.18.

See *Rom.* 8.1,13. 1 *Ioh.* 1.7. *Iſa.* 1.16,17,18.

CHAP.

CHAP. X.

Promiſes of Spiritual Graces.

1. The Kindes of them.

1. Knowledge and Wiſdom.
2. Faith.
3. Confidence.
4. Hope.
5. Joy.
6. Love of
   1. God.
   2. Chriſt.
   3. Our Brethren.
   4. Our Enemies.
7. Fear.
8. Obedience.
9. Repentance, in which are handled
   1. Confeſſion of ſin.
   2. Mourning for ſin.
   3. Killing of it.
   4. Turning from it.
10. Humility.
11. Meekneſs.
12. Patience.
13. Righteouſneſs.
14. Uprightneſs.
15. Peace.
16. Zeal.
17. Perſeverance.

Spiritual

Spiritual Graces promiſed.

1. Knowledge and Wiſdom.

Promiſes.

1. Of Knowledge.

There are Promiſes of all kinde of graces; not a grace, but there is a Promiſe of it generally or ſpecially.

IT is part of the Covenant, *Heb.* 8.11. *You ſhall know me from the leaſt to the greateſt, and I will teach you, and you ſhall no more teach one another his neighbour, you ſhall have my law written in your hearts.* The Prophet ſpeaking of the dayes of Chriſt, ſaith, *The earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea,* Iſa.11.9. The like we have, *Hab.*2.14.

Ier.24.7.& 31.34.Hoſ.2. 20.

In the time of the old Teſtament, there was a vail that covered their hearts and their eyes, that they were not able to ſee the truth clearly, but now *that vail is taken away and we ſee the truth with open face, as we ſee an image in a glaſſe.* We know much more then they in the Old Teſtament, and in another manner, more diſtinctly,

2 Cor. 3.16, 18.

Iohn 1.17. Mat.1.16. 1 Iohn 5.20. Epheſ.3.5.

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ſtinctly, more particularly. It is oft ſaid, *That the Lord will teach his people.* As in that famous prophecy of the daies of the Goſpel, *That God would teach them his wayes, and they would walk in his paths,* Iſa.2.3. Mic.4.2. So *Pſalm* 25.8,9. *He will teach ſinners in the way, and the meek he will teach his way.* *The elect ſhall be all taught of God,* John 6.45. ſo much as is neceſſary for their ſalvation, yea *the leaſt as well as the greateſt.*

Iſa.54.13.

Ier.31.34.

They ſhall know the Scripture to be Gods Word, *Iſa.*52.6. *They ſhall know in that day that I am he that doth ſpeak, behold it is I.*

They ſhall know of that doctrine which is taught them, whether it be of God, or whether their teacher ſpeak of himſelf, John 7.17. *Chriſts ſheep know his voice, and will follow him,* John 10.4. *The ſecret of the Lord is revealed to them that fear him, and he will ſhew them his Covenant,* Pſalm 25.14. See *ver.*12. *When the Spirit of truth is come, he will guide you into all truth,* John 16.13. The faithfull *have an un-*

Prov.3.32. *His ſecret is with the righteous.*

Elect-

ction from the holy one, and know all things, 1 John 2. 20. and ver. 27. The holy Ghoſt abideth in them, and they need not that any man teach them.

See Prov. 1. 23. Hoſ. 14. 9. Pſalm 107. 43. Joh. 8. 32. Pſ. 32. 8. Mark 4. 11. Iſa. 30. 21. Prov. 2, 3, 4, 5, 6. Prov. 3. 6. & 14. 6.

Promiſes.

2. *To Knowledge and Wiſdom.*

It is rewarded, 1. With Temporal bleſſings; God will exalt ſuch as know him, *I will ſet him on high, becauſe he hath known my name*, Pſal. 91. 14. *Length of dayes is in her right hand, and in her left hand riches and honour*, Pro. 3. 14.

2. With ſpiritual bleſſings, as grace * and peace, 2 Pet. 1. 2. *Grace and peace be multiplied unto you, through the knowledge of God.*

3. With eternal bleſſings, Pro. 3. 13, 18. *She is a tree of life to them that lay hold on her, and happy is every one that retaineth her.*

2. Faith, which is thus defi-

The profit of knowledg Prov. 3. 15. to 19. 21. to 25. & 24. 14. Dan. 11. 32. & 12. 3. *The wiſe ſhall inherit glory*, Pro. 3. 35. See Pro. 4. 5. to 10.

* John 17. 3. By life eternal is underſtood grace, by a metonymie of the effect, *quia vitam efficit*, it works life. Pilcat. *Quia radix & origo vitæ.* Cyril, *Quia guſtus eſt vitæ æternæ.* Brentius. Iſa. 53. 11. M. Perkins on the Creed

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ned, Faith is a ſupernatural gift of God in the minde, apprehending the ſaving Promiſe with all the Promiſes that depend upon it, *Phil.*1.29. *Gal.*3.14.

Promiſes:

1. *Of Faith.*

God promiſeth to give faith to whom he means to ſave. The Apoſtle ſaith, *It is the gift of God*, Epheſ.2.8. & Jude ver.3. *That it was once given to the Saints*, Heb. 12.2. *Chriſt is ſaid to be the author and finiſher of our faith.* And *Rom.*12.3. *That God hath dealt to every man the meaſure of faith. All that the Father giveth me*, that is, by election; *ſhall come to me*, that is, by faith, *Joh.*6.37. See *verſe* 35.

Faith is the gift of God, whereby we know, apprehend & apply the Promiſes, relying upon them, *Par.* on the Rom. Chriſt is cõceived in our ſoul by faith, as he was conceived in the Virgins womb by her yielding to the Promiſe. So we cloſing with the Promiſe, then faith is wrought, & Chriſt comes to live in the heart.

Promiſes:

2. *To Faith.*

Many Promiſes are made to Believers.

1. Belief in God brings good ſucceſſe

ſucceſſe, *Believe in the Lord your God, ſo ſhall ye be eſtabliſhed; believe his Prophets, ſo ſhall ye proſper*, 2 Chron. 20. 20.

2. Forgiveneſs of ſins: righteouſneſs and juſtification are promiſed to believers, *Acts* 10. 43. *Rom.* 10. 4. & 4. 5. & 5. 1. *Acts* 13. 39.

3. We are made the ſons of God by adoption, when we believe in Chriſt, *John* 1. 12. *Gal.* 3. 26, 29.

4. God will give his Spirit to them that believe, *He that believeth in me, out of his belly ſhall flow rivers of living water*, John 7. 38.

5. God hath promiſed to hear the prayers of ſuch as believe, *What things ſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall have them*, Mark 11. 24. *Whatſoever ye ſhall ask in prayer, if ye believe, ye ſhall receive it*, Mat. 21. 22.

6. Eternal life is promiſed to believers, *John* 3. 16. *Whoſoever believeth in him ſhall not periſh, but have everlaſting life.* It is not

Ioh. 3. 18, & 6. 35, 11, 25, 26. & 12 46. 2 Theſſ. 1. 10.

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onely ſaid, He ſhall have eternal life, but already he hath it, often in *John* chap. 3. 36. chap. 5. 24. cha. 6. 47, 54. 1. In regard of right, becauſe he is inſtated into it in the Covenant of grace, *Mat.* 5. 3. 2. Chriſt in his aſcenſion hath taken full poſſeſſion for us, *Eph* 2. 6. 3. In regard of initial fruition in this life, the life of grace is an imperfect life of glory.

Acts 16. 30, 31. The Evangelical Promiſes of grace concerning our reconciliation made by Chriſt and remiſſion of ſins, are ſo to be believed of us, that they may bring firm and ſolid comfort, but unleſſe I believe in ſpecial that I am reconciled, and that my ſins are pardoned, I cannot have this conſolation, *Ergò*, I am to believe this. The *Maior* is manifeſt, becauſe the end of Evangelical grace, and the Divine Promiſes, is, that we may have firm conſolation, *Heb.* 6. 18. B. *Davenant* on Coloſſ.

Believers are ſaid to be bleſſed, Joh. 20. 29. *Every man that believes ſhall be ſaved*, Mark 16. 16. There is the gracious Promiſe: now the faithful man aſſumes the *Minor*, but I believe; and out of theſe two premiſes, inferreth this ſaving Concluſion, therefore I ſhall be ſaved. *Bellarmine* ſaith, This particular propoſition, Such or ſuch a man is truly juſtified, hath eternal life, is not contained in the Word of God, either immediately or by conſequence. Some

Divines

Divines ſay, that ſuch places as theſe, *Pſalm* 103. 3. *Rom.* 10.9. *Gal.*2.20.intimate and imply ſuch a particular propoſition immediately, but this is deduced by evident conſequence out of the word,from ſuch general Promiſes and propoſitions as theſe: *Whoſoever believeth in him ſhall receive remiſſion of ſins*, Acts 10.43. *And by him all that believe are juſtified from all things*, &c. *Acts* 13. 39. *He that believeth on the Son hath everlaſting life*,John 3.36.follow by good conſequence theſe particulars, *Paul*, *Peter*, *Calvin*, *Bradford*,or any other particular man believing in him, receives remiſſion of ſins, is juſtified and hath eternal life; as it follows directly and infallibly,Every man is a reaſonable creature,Therfore *John*,*Thomas*,&c. is endued with reaſon.

For all generals comprehend and include their particulars; otherwiſe how ſhall it be proved, that God made Hens and Ducks, *&c.* but by this, that he made all

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the world, and gave being to every creature.

One means to get assurance is a serious meditation on the Promises of God, and an humble and sound application of them to thy self, *Heb.* 10.22,23.

When the Lord acquaints us with his Word and Promises, and causeth us by his Spirit to put our trust in them, this is a sound and true assurance, *Job* 33.26.

* The smallest measure of faith that can be, is when a man not being able to apply the Promises to himself, and to say, I am perswaded my sins are forgiven, yet out of a troubled heart doth unfeignedly desire the favour of God above all the world.

* The smallest measure of true grace that can be, is to hunger after grace in the want therof, saith a reverend Divine on *John* 4. Such as unfeinedly desire and ask grace of God, shall be sure to obtain it.

To this thirsting the Promises are made, *Mat.* 5.6. *Psal.* 107.9. *The Lord will fulfill the desires of them that fear him*, Psalm 145.19. See *Isa.* 55.1,2. *Isa.* 44.3,4. *Rev.* 21.6. & 22.17. *John* 7.37. *Psalm* 10.17. *Luke* 1.53.

Promises of assurance, *Psalm* 50.23. that is, I will cause him to

to see and know that he shall be saved, *Mal.*4.2. *Psalm* 85.9. & 97.11. God hath first commanded the faithfull to make their calling and election sure, 2 *Pet.* 1.1. and to believe his Promises, *Mark* 1.15. 1 *John* 3.23. Secondly, promised that he will certifie and assure his people of his favour, *Ezek.*34.30. Thirdly, God hath given his people in all ages experience of the truth of this his Promise in themselves, *Rom.*8. 15,16. *Gal.*4.6. Book III

3. *Confidence.*

Promises:

1. *Of Confidence.*

It is said of Gods people, *That they shall stay upon the Lord the holy one of Israel*, Isai. 10.20. *At that day shall a man look to his Maker, and his eye shall have respect to the holy one of Israel*, Isa.17.7. *Thou shalt call me, My Father, and shalt not turn away from me*, Jer.3.19. *They shall trust*

in the name of the Lord, Zeph. 3. 12. *Many shall see it and fear, and shall trust in the name of the Lord*, Psal. 40. 3. *Under his wings shalt thou trust*, Psalm 91. 4. *He is the confidence of all the ends of the earth, and of them that are afar off upon the Sea*, Psal. 65. 5. *They that know thy name will put their trust in thee*, Psal. 9. 10. *In his name shall the Gentiles trust*, Mat. 12. 21. *The isles shall wait upon me, and on mine arm shall they trust*, Isa. 51. 5. *The righteous shall be glad in the Lord, and shall trust in him*, Psalm 64. 10.

The Spouse leaned upon her beloved, Cant. 8. 5.

Deut. 33. 6. Iosh. 1. 9. 1 Chron. 28. 20. 2 Chro. 20. 15, 17. Isa. 41 10, 13, 14. *He shall not be afraid of evil tidings, his heart is fixed, trusting in the Lord*, Psal. 112. 7

Promises:

2. *To Confidence.*

1. Safety: *God is a shield to them that put their trust in him*, Prov. 30. 5. *Who so putteth his trust in the Lord shall be safe*, Prov. 29. 25. *They that trust in the Lord shall be as mount Zion which cannot be removed*, Psal. 125. 1. *Thy life shall be for a prey unto thee, because thou hast put thy trust in me*, saith the

Confidence in God doth the more binde and oblige him as it were to do us good.

the Lord, *Jer.* 39. 18. *None of them that truſt in him ſhall be deſolate*, Pſalm 34.22. *The Lord ſhall ſave them becauſe they truſt in him*, Pſalm 37.40. The faithfull have promiſed themſelves help, becauſe they truſted in the Lord, Pſalm 57.11. & 143.8,9. Numb. 14.9. 1 Kings 6. 16. Pſalm 3.6. & 23.4. & 26.1,3. Pſal. 46.1,2. & 49.4. & 46. Pſal. 4.11. & 118.6. Iſa 12.2.

2. Peace; *Thou wilt keep him in perfect peace whoſe minde is ſtayed on thee, becauſe he truſteth in thee*, Iſa. 26.3.

3. Mercy; *He that truſteth in the Lord, mercy ſhall compaſſe him about*, Pſalm 32.10.

4. Bleſſedneſſe; *Bleſſed is the man that truſteth in thee*, Pſ. 84.12. *Bleſſed is the man that maketh the Lord his truſt*, Pſalm 40.4. *Who ſo truſteth in the Lord, happy is he*, Prov. 16.20.

4. *Hope.*

Calvin calleth * Hope an expectation of thoſe things, which faith

Pſal 34.8. * *Spes eſt expectatio eorum quæ verè à Deo promiſſa fides credidit* Calv. l. 3 Inſtit. c. 2. Sect. 42. Ro. 8. 25. *Spes eſt virtus qua inclinamur ad expectationẽ eorum, quæ Deus nobis promiſit.*

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faith believeth to be truly promiſed of God.

Mr *Perkins* defineth hope thus; Hope (ſaith he) is the grace of God whereby with patience we wait the Lords leiſure for the performance of his Promiſes, eſpecially touching redemption and life eternal.

Hope is an expectation of ſuch good things to come, as God hath promiſed, and faith believed.

Faith is the foundation of hope, hope is the nouriſhment of faith. Faith apprehendeth the Promiſes of things to come, Hope expecteth the things promiſed. *Simeon* having a Promiſe, that before he died, he ſhould ſee Chriſt with his bodily eies, believed the ſame, and looked for the performance of it, *Luke* 2.26,29,30.

Promiſes:

1. *Of Hope.*

Pſa.119.43. 22.&119.165

David often profeſſeth, *That God was his hope and his truſt even from*

from his youth, and God made him hope even from his mothers Womb, Pſal. 71.5. & 22.9. *And that God is the hope of all the ends of the earth*, Pſal. 65.5. *Chriſt is in you the hope of glory*, Col. 1.27.

The righteous hath hope in his death, Prov. 14.32.

Promiſes:

2. *To Hope.*

The Lord promiſeth, *Pſal.* 91. both temporal bleſſings and eternal ſalvation to thoſe that hope in him.

They are pronounced *bleſſed* that have true hope, *Pſalm* 40.4. *We are ſaved by hope*, Rom. 8.24.

The hope of the righteous ſhall be gladneſſe, Prov. 10.28.

Hope maketh us not aſhamed, Ro. 5.5. Pſ. 25.3.

To Hope in God, and to have God for our help, are linked together in Scripture: *Happy is he that hath the God of Jacob for his help, whoſe hope is in the Lord his God*, Pſalm 146.5.

Dum ſpiro, ſpero, ſaith the Phyſitian. *Dum expiro ſpero*, ſaith the Divine. *Though he ſlay me, yet will I truſt in him*, ſaith Iob 13.15.

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See *Heb.*10.35. *Lam.* 3.24,25, 26. *Pſalm* 14.7,11.

Hope is preſerved by a due conſideration and full perſwaſion of Gods properties, which make us patiently abide for the accompliſhment of his Promiſes: four ſpecial properties for this purpoſe are to be obſerved.

1 Pet.1.13. 1. His free grace, that makes us wait on him, being perſwaded in our hearts by faith, that the ſame grace which moved God to make any gracious Promiſe, will further move him to accompliſh it.

Rom.4.21. 2. His infinite power, being perſwaded that hee is able to do it.

2 Tim. 2,13. 3. His infallible truth: ſo faithfull is God, that not a word which he hath ſaid, ſhall fall to the ground.

4. His unſearchable wiſdom: he is moſt wiſe in appointing the fitteſt times and ſeaſons for all things, ſo as may moſt make for his own glory, and his childrens good.

Let

Let us therefore imitate *David*, *Job* and *Simeon*, ſpoken of before, in waiting for the accompliſhment of Gods Promiſes, and *hoping in him even againſt hope*, as *Abraham* did: though * ſenſe, reaſon, and experience ſhould be againſt us, yet let us cleave to the Promiſes, and wait upon God, who never faileth thoſe that truſt in him, 1 *Pet.*1.13.

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Rom.4.18. Acts 26.6. * Senſe corrects imagination, reaſon corrects ſenſe, but faith corrects both.

5. *Joy.*

Promiſes of it:

This is notably ſet out unto us in the book of Pſalms, *Pſal.*19.8. *The ſtatutes of the Lord are right, rejoycing the heart*, Pſal.23.4. *Thy rod and thy ſtaff they comfort me*, Pſal.36.8,9. *Thou ſhalt make them drink of the river of thy pleaſures; for with thee is the fountain of life, and in thy light ſhall we ſee light*, Pſal. 89.15,16. *Bleſſed is the people that know the joyfull ſound, they ſhall walk, O Lord, in the light of thy countenance. In thy name ſhall they rejoyce all the day, and in thy righteouſneſſe*

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Psal 33.21,& 126.5,6.

righteousnesse shall they be exalted. Psal. 45.15. *With gladnesse and rejoycing shall they be brought*, Psal. 64.10. *The righteous shall be glad in the Lord*, Ps.68.3. *Let the righteous be glad, let them rejoyce before God, yea let them exceedingly rejoyce*, Ps.97.11,12. * *Light is sown for the righteous, and gladnesse for the upright in heart. Rejoyce in the Lord ye righteous*, Psa.118.15. *The voice of rejoycing and salvation, is in the tabernacles of the righteous*, Psal.132.16. *Her Saints shall shout aloud for joy.*

* This duty is often and earnestly injoyned, Ps 32 11. Phil 2.4. & 3,1 1 Thes. 5.1 *Religio est læta, licet non dissoluta.*

The Books of the Prophets are full of these Promises. Notable is that sweet song of *Isaiah*, *God is my Salvation, I will trust, and not be afraid; for the Lord Jehovah is my strength and my song, he also is become my salvation. Therefore with joy shall ye draw water out of the wels of salvation or consolation.* The whole 35 Chapter of *Isaiah* is full of heavenly consolation to us Gentiles, *ver.* 1. *The wilderness and the solitary place shall be glad for them, and the desert*

Isa 12.2,3. Ier. 31.12,13. & 29.19,41. 15.61 3. Hos. 12.9. Zech. 8 19.

shall

ſhall rejoyce and bloſſom as the roſe. See ver. 10. *Iſa.* 56. 7. *I will make them joyfull in my houſe of prayer.* In the 66 of *Iſaiah* are many ſweet conſolations, *ver.* 10. to 14. Our Saviour likewiſe ſaid to his Diſciples, *That their hearts ſhould rejoyce, and their joy ſhould no man take away from them,* John 16. 22. *Paul* ſaith, *The kingdom of God is in righteouſneſſe, peace, and joy in the holy Ghoſt,* Rom. 14. 17. The holy Ghoſt works it in the heart, one of his fruits is joy, *Gal.* 5. 22.

The Lord makes ſo many Promiſes of this one thing, to make us ſee; 1. That there can be no holding out in a Chriſtian courſe without this joy. 2. By reaſon of the many evils that befall us in this life, it is very hard to get, much more to keep this joy.

6. Love of
1. God.
2. Chriſt.
3. Our Brethren.
4. Our Enemies.

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A Promiſe:

1. *Of the Love of God.*

And the Lord thy God will circumciſe thine heart and the heart of thy ſeed, to love the Lord thy God with all thy heart, and with all thy ſoul, that thou maiſt live, Deut. 30.6. As if the Lord had ſaid, I will ingraff the true love of my ſelf in your hearts, which you will increaſe in, and conſtantly proceed in the ſame; and then I will account and accept of it, for the full meaſure of love that my law requireth.

The upright love thee, Cant. 1.4.

Promiſes.

2. *To the Love of God.*

Many things are promiſed to thoſe that love God.

1. Preſervation; *The Lord preſerveth all them that love him,* Pſalm 145.20.

2. Plenty; *God will cauſe them to inherit ſubſtance, and will fill their treaſures,* Pro. 8.21.

3. Deliverance; *Becauſe he hath ſet*

ſet his love upon me, therefore will I deliver him, Pſalm 91.14.

4. Joy; *unſpeakable and glorious*, 1 Cor. 2. 9, 10. That text is chiefly meant of the Goſpels joy, of the wine and fatlings, revealed to the believer by the Spirit.

5. God knows them, loves them, will keep his Covenant with them, ſheweth mercy to them and their poſterity, and hath promiſed them a crown of life.

If any man love God, the ſame is known of him, 1 Cor. 8. 3. *I love them that love me*, Prov. 8. 17. *He is the faithfull God which keepeth Covenant and mercy with them that love him*, Deut. 7. 9. Which ſentence is repeated twice in the very ſame words, *Nehem.* 1. 5. *Dan.* 9. 4. *He ſheweth mercy to them, and thouſands of their generations that love him*, Exod. 20. 6. *He ſhall receive the crown of life, which the Lord hath promiſed to them that love him*, Jam. 1. 12. & 2. 5.

Deut. 7. 9.

6. *All things ſhall work together for their good*, Rom. 8. 28.

Promiſes.

Promiſes:

To the Love of Chriſt.

If any man ſerve me, him will my Father honour, John 12.26.

He that loveth me ſhall be loved of my Father, and I will love him and will manifeſt my ſelf unto him, John 14.21,23.

Promiſes to the love of our Brethren.

It is the cognizance of a Diſciple, and a ſign of ſpiritual life.

Iames 2.8. *By this ſhall all men know that ye are my Diſciples, if ye love one another,* John 13.35. *He that loveth his brother abideth in the light,* 1 John 2.10. *And is tranſlated from death to life,* 1 John 3.14. *If we love one another, God dwelleth in us,* 1 John 4.12.

Promiſes to the love of our Enemies.

Promiſes to forgiving of injuries. It is a matter of great credit to forgive, for thereby we are declared to be *The children of our heavenly*

heavenly Father, Matth. 5.44,45. *Love your enemies, and do good, and your reward ſhall be great*, Luke 6.35. *If thine enemy be hungry, give him bread to eat, and if he be thirſty, give him water to drink: For thou ſhalt heap coals of fire upon his head, and the Lord ſhall reward thee*, Prov. 25.21,22. *Thine enemy*] that is, he that hates thee, not he whom thou hateſt, for thou muſt hate none: *Give him bread*] that is, all things neceſſary in time of his need, if occaſion be offered; for by thy beneficence thou ſhalt overcome his evil, and provoke him to love; or if not, God will certainly reward thee.

Saul was for the time mollified, when he ſaw that *David* ſpared his life, 1 *Sam.* 24.16, 17.

It is alſo matter of Comfort for us; for if we forgive, ſo ſhall we alſo be forgiven, *If ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you*, Mat. 6.14. the ſame is, *Mark* 11.25. and *Luke* 6.37.

7. *Fear.*

Promiſes of Fear.

God

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God promiseth to make us fear him.

He saith in his new Covenant, that he will *put his fear into our hearts*, as *Jer.*32.39,40. and that *we shall fear him for ever*. The Lord doth oft repeat this Promise, as *Deut.* 4. 10. where one special means whereby this fear is wrought, is set down, *Gather me the people together, and I will make them hear my words, that they may learn to fear me all the dayes that they shall live upon the earth, and that they may teach their children.* So *Prov.*2.5. *They who seek for wisdom shall understand the fear of God.* *David*, Psa.40.3. shews another means, whereby God doth stir up this grace in his people, *viz.* the beholding of Gods mercy on others, saying, *And he hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord. They shall fear thee as long as the Sun and Moon endure, throughout all generations,*

Deut.6.1,2. & 17.19.

Psal.

Pſal. 72.5. *They ſhall fear the God of Iſrael*, Iſa. 29.23. *They ſhall fear the Lord and his goodnes in the latter dayes*, Hoſ. 3.5.

Pſal. 102.15.

God hath made Promiſes to free his people from ſervile fears, *Job* 11.15. *Pſalm* 112.7,8. *Prov.* 1.33.

Promiſes to Fear.

1. Great and everlaſting mercy is promiſed to thoſe that fear God.

Illuminatiõ of the underſtanding, Pſ. 111.10. Prov. 1.7.

As the heaven is high above the earth, ſo great is his mercy toward them that fear him, Pſalm 103.11. *The mercy of the Lord is from everlaſting to everlaſting, upon them that fear him*, verſe 17.

2. The amendment of a wicked life, *Prov.* 10. 27. & 14 29. & 15.16. *Luke* 2.50. *Eccleſ.* 8.12. *Pſal.* 112.1.

O how great is thy goodnes, which thou haſt laid up for them that fear thee, Pſalm 31.19.

2. Such as fear God are *accepted* of him, *Acts* 10.35. He taketh *pleaſure* in them, *Pſalm* 147.11. *Mal.* 3.16,17. *The Sun of righteouſneſſe ſhall riſe up to ſuch*, Mal. 4.2. *God will teach them in the way that they ſhould chuſe*, Pſal. 25.12,

Deut. 6.24. Iſa. 66.2.

13, 14.

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13,14. *He will fulfill their desire,* Psalm 145.19.

3. They shall not want, *There is no want to them that fear the Lord,* Psalm 34.9. Psalm 111.5.

Psal.33.17.

4. *The Angel of the Lord encampeth round about them, and delivereth them,* Psalm 34.7.

5. Their dayes shall be prolonged, *Prov.*10.27. *Pro.* 19.23. *Pro.*22.4. and they shall be *rewarded,* Pro.13.13.

All kinde of felicity is promised to it, *Psa.*15.12, 13,14,15. *Ps.* 34.10. *Isa.*33 6.

6. Those that fear the Lord are pronounced blessed.

Blessed is the man that feareth God, Psalm 112.1,2. *He will blesse them that fear the Lord, both small and great,* Psalm 115.13. *Happy is the man that feareth alway,* Pro. 28.14. *He that feareth the Lord, is and shall be every way blessed,* Psalm 128.1,4. The reward of eternal life shall be given them, *Revel.*11.18.

8. *Obedience.*

Promises:

1. *Of Obedience.*

God

God will make us able to obey.

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God doth promiſe in the new Covenant to enable us to *walk in his ſtatutes, and keep his Ordinances, and do them*, Ezek. 11.19, 20. The like is repeated, *Ezekiel* 36.27. & 37.24. *And thou ſhalt return and obey the voice of the Lord, and do all his commandments which I command thee this day*, Deut. 30.8. The like Promiſe is, *Hoſ.* 14.9. *The wayes of the Lord are right, and the juſt ſhall walk in them.*

God hath ſworn that we ſhall ſerve him, *Luke* 1.72,74.

Promiſes:

2. *To Obedience.*

The Scriptures are full of Promiſes to Obedience.

True and faithfull Obedience bringeth all manner of bleſſings for body and ſoul, for name and eſtate, yea, and for ſeed and poſterity alſo.

Jer. 30.9. Iſa. 30.21. & 58.11. 1 John 2.3. & 3.24, 1 Tim. 4,8. God ſaid to *Adam* in Paradiſe, *Do this and live*. The Lord bad *Abraham* go out of his countrey, & promiſed upon his obedience to bleſſe him, *Gen.* 12.1,2,3. and to be his *buckler, and exceeding great reward*, Gen 15.1. & 17.1. & 18.19.

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All these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God, Deu. 28. 1, 2. to 14. 1. All in general, *All these blessings shall overtake thee.* 2. Every one in particular, as is shewed in the verses following.

Particular Promises made to Obedience.

a Peace and tranquillity of minde are promised to obedience, b Psal. 81. 13, 16. Deut. 10. 13. & 11. 16. Long life in many of those places is promised also to obedience, *Deu.* 30. 20. Prov. 3. 1, 2, 22.

1. [a] Holy and Christian security, *Levit.* 25. 18, 19. & 26. 3, 5, 6. *Prov.* 1. 33. *Job* 11. 13, 15, 19. 1 *Chron.* 28. 7.

2. [b] Sufficiencie of outward things, nay plenty, *Deut.* 28. *Levit.* 25. 18, 19, 21. & 26. 3, 4, 5, 10. Gods blessing on the creatures, *Exod.* 23. 25.

3. Prosperity and a blessing also on their seed, *Iob* 36. 11. *Isa.* 48. 17. *Deut.* 6. 17, 18, 24. This is often iterated almost in every Chapter in *Deuteronomie*, and in divers verses of some one, *Take heed and do according to all that I command you, that it may be well with you, and with your children for*

for ever, Deut.4.40. Deut. 5.29, 33.Deu.6.2,3,18,24.Deu.12.28. *God will ſhew mercy unto thouſands of them that love him and keep his Commandments*, Deut.5. 10. Exod. 20.6.

4. Freedom from diſeaſes, *Exo.* 15.26. and deliverance out of trouble, *Deut.*4.30,31.

5. Gods love and preſence.

If ye will obey my voice indeed, and keep my Covenant, then ye ſhall be a peculiar treaſure unto me above all people, Exod.19.5. *And I will ſet my tabernacle amongſt you, and I will walk among you*, Levit. 26.11,12.

6. Victory over enemies, *Deut.* 6.19. *Deut.*11.22,23. *Deut.*28.7. *Levit.*26.7,8. Pſa.81,13,14, 16.

7. Audience of their ſutes and acceptance of their perſons.

If my words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you, John 15.7. 1 Ioh.3.22. Our obedience is an acceptable ſacrifice to God, offered up in Chriſt, *Gen.*4.7. *Levit.*26.9. *Acts* 10.35. Prov.3.1,4.

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8. Perſeverance.

If you keep my Commandments, ye ſhall abide in my love, Joh.15.10.

Deut. 11.27. 1 Tim.4.8.

9. Bleſſedneſs and eternal ſalvation.

Bleſſed are they that keep judgement; and he that doth righteouſneſs at all times, Pſalm 106.3.

Pſal. 119.2. Ezek.18.9.

See Pro.8.32. & 29.18. Luke 11.28. John 13.17. Rom.2.10. James 1.25. Revel.22.14.

He became the Author of eternal ſalvation unto all them that obey him, Heb.5.9.

A Promiſe:

1. To willing Obedience.

If ye be willing and obedient, ye ſhall eat the good of the Land, Iſa. 1. 19.

2. Promiſes to general Obedience.

Then ſhall I not be aſhamed, when I have reſpect unto all thy Commandments, Pſalm 119.6.

Ye are my friends, if ye do whatſoever I command you, Joh. 15.14.

9. Re-

9. Repentance; Promiſes, 1. of it, *Acts* 5.31. 2. To it, *Acts* 2.31. 2 *Cor.*3.16. *Jer.*4.1. *Eze.*33.15,16.

In it are handled,
1. Confeſſion of ſin.
2. Mourning for it.
3. Killing of it.
4. Turning from it.

1. Confeſſion of ſin.

To true Confeſſion of ſin are promiſed,

Remitting of it, purging from it, and mercy.

If we confeſſe our ſins, he is faithfull and juſt (ſee the certainty of this Promiſe) *to forgive us our ſins, and to cleanſe us from all unrighteouſnes:* See the extent and largeneſſe of this Promiſe, 1 *John* 1.9. *Cum homo agnoſcit, Deus ignoſcit,* ſaith *Auſtin. He that confeſſeth and forſaketh his ſins ſhall have mercy,* Pro.28.13.

If we would judge our ſelves, we ſhould not be judged, 1 Cor.11.31. Jer.3.12,13.

He looketh upon men, and if any

Man taketh advantage from the delinquents confeſſion, *Confeſſe* (we ſay) *and be hanged.* But with God, that may rather be a proverb, *Confeſſe and be ſaved.* Pſalm 32 5. See *Lev.*26. 40,41,42.

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ſay, I have ſinned, and perverted that which was right, and it profited me not; He will deliver his ſoul from going down into the pit, and his life ſhal ſee the light. Job 33.27,28.

2. Mourning for ſin.

Promiſes:

1. Of godly ſorrow.

Ezek. 36.26. *Non carnale ſed carneum cor.* Not a fleſhly but a fleſhy heart.

God promiſeth in the new Covenant, *to take away the ſtony heart out of their fleſh* (that is, the ſtony hardnes which was in their heart before) and *to give them a heart of fleſh*, that is, a ſoft and tender heart, to tremble at Gods judgments, believe his Promiſes, and obey his Commandments.

You ſhall look on him whom you have pierced, and you ſhall mourn for him, as one mourneth for his only Son, and be in bitterneſſe for him, as one that is in bitterneſſe for his firſt-born, Zech. 12.10.

See *Ezek.* 20.43. & 36.31.

If thou complaineſt of a hard heart, challenge God with his Promiſe, and in a holy reverence and humble

humble boldneſſe, charge him with that Covenant mentioned in *Ezekiel.*

Promiſes:

2. To godly ſorrow.

1. Comfort

Promiſes to true contrition or humiliation.

Bleſſed are they that mourn, for they ſhall be comforted, Mat. 5. 4. The words import an exceeding meaſure of grief, ſuch as is expreſſed by crying and weeping; therefore *Luke* ſaith, *Bleſſed are yee that now weep.* * *Piſcator*, and others expound it of ſorrow for ſinne. They that ſo mourn are already bleſſed, and ſhall be comforted, *You ſhall be ſorrowfull, but your ſorrow ſhall be turned into joy*, John 16. 20. See *ver.* 24 *Pſ.* 126. 5, 6. *They that ſow in tears ſhall reap in joy. He that goeth forth and weepeth, ſhall come again with rejoycing, bringing his ſheaves with him.* God hath undertaken to comfort them: In the prophecy of *Iſay* every where almoſt we finde it promiſed,

This ſorrow ſhall not be everlaſting, but it ſhall end in comfort.

Luke 6, 21. * *Dolor propter offenſum Deum per noſtra peccata.* See *Jer.* 31. *The meek ſhall increaſe their joy in the Lord, and the poor among men ſhall rejoyce in the holy one of* Iſrael, Iſa. 29 19.

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The ranſomed of the Lord ſhall return and come to Zion with ſongs, and everlaſting joy upon their heads; they ſhall obtain joy and gladneſſe, and ſorrow and ſighing ſhall flee away, Iſa.35.10. They ſhall have both outward and inward comfort, for ſo ſome diſtinguiſh between *joy* and *gladneſſe*; that joy is outward of the body, and *gladneſſe* inward of the ſoul, *Pſalm* 118.24. *Ariſe* (ſaith God, calling on his Church) *and ſhine, and put on brightneſſe and glory: The Lord ſhall be a light unto thee in darkneſſe.* Chriſt was ſent for this very end, to comfort ſuch as mourn for their ſins: *The Lord hath ſent me to binde up the broken hearted, to give unto them that mourn in Zion, beauty for aſhes, the oyl of joy for mourning, the garment of praiſe for the ſpirit of heavineſſe*, Iſa.61.1,3. Luke 4.18. *I am not ſent but unto the loſt ſheep of the houſe of Iſrael*, Mat.15.24. that is (ſaith Mr *Perkins*) to thoſe which in their own ſenſe and feeling are loſt in themſelves, *The fruit*

See *Iſa.65.* 13,14,& 66.5 10,11,12,13. Pſal.30.5. Mat.11.28. Ier.31.18,19, 20. Pſa.51.17.

Iſa. 30.19. Zech.8.19.

fruit of the ſpirit is joy, Gal. 5. 22. The Lord who is the *Father of mercies, and God of all conſolation*, is call'd *a God that comforteth all thoſe that are caſt down*, 2 Cor. 7. 6. *Comfort ye, comfort ye my people, ſaith our God. Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned*, Iſa 40. 1, 2. Behold how freely and how fully the Lord ſpeaks, how he doubles his comforts; *Comfort ye, comfort ye*, and iterates his words, *Speak comfortably, cry unto her: The Lord will comfort Zion and her mourners*, Iſa 57. 18. *All Zion*, the Church of God ſhall be comforted, and all the friends of the Church, that mourn in her mourning, and that take to heart her ſorrows and deſolation, ſhall be comforted too: *God ſhall wipe away all tears from their eyes*, Revel. 7. 17. *Thus ſaith the High and lofty One that inhabiteth eternity, whoſe name is holy; I dwell in the high and holy place, with him alſo that*

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2 Cor. 1. 3, 4, 5.

God will make himſelf *marvelous in their deliverance*, when all other humane helps and comforts fail, *Iſa.* 43. 18, 19, 20, 21.

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is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones, Iſa.57.15. The day of humiliation, when Gods people afflict their ſouls before him, is called a day of atonement, *Levit.* 23.27. For ſo is Gods Promiſe, *In that day there ſhall be a fountain opened for ſin*, Zech.13.1.

Zech.13.1.

2. Grace.

The ſecond benefit this ſorrow will bring is, that it will make us capable of, and able to thrive in every ſaving grace. Such ſhall attain to a clear, certain and ſanctified knowledge of the truth. Such ſhall get power over their corruptions, *Eccleſ.*7.3. 2 *Chr.*32.26. Counterfeit humiliation hath been effectual for the turning away of Gods iudgements, 2 *Chro.*12.12.

This benefit is preſſed as a motive unto godly ſorrow, 1 *Pet.*5. 5,6. *God giveth grace to the humble. Humble your ſelves therefore* (ſaith the Apoſtle) *under the mighty hand of God*, Jam. 4.6,7,9. *God giveth grace to the humble. Submit your ſelvs therefore to God, Be afflicted and mourn and weep.*

1. Knowledge, *The humble he will teach his way*, Pſ.25.9.
2. Repentance, *Godly ſorrow bringeth repentance to ſalvation*, 2 Cor.7.10.
3. Special protection, aſſiſtance, and mercy in the evil day.

Thoſe

Those that mourn for the sins of other men, have a great Promise of special protection in the dayes of common calamity, *Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the fore-heads of the men that sigh, and that cry for all the abominations that be done in the midst thereof*, Ezek 9.4. Book III

1 Kin. 21.29.

God marked them for his own, *signo salutari*, saith *Junius*, with a saving mark, such as that, *Exod.* 12.

Thou wilt save the afflicted people, Psalm 18.27. *He saveth such as be of a contrite spirit*, Psalm 34.18. *When men are cast down, then thou shalt say, there is a lifting up, he shall save the humble person*, Job 22.29.

Ambrose said to *Monica* the mother of *Austin*, when with many tears, she bewailed her sons unconversion, *Fieri non potest, ut filius istarum lachrymarum pereat.* It could not be that the son of so many tears should perish. *Aug. Confess. lib. 3. c. 13.*

4. Audience in prayer.

The Lord hath promised, That the prayers of such shall prevail mightily with him, both for themselves and others. It is said of *Jacob*, Hosea 12.4. *He had power over the Angel and pre-*

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prevailed, he wept, and made ſupplications unto him. And of *Hezekiah*, Iſa.38.5. *I have heard thy prayers, I have ſeen thy tears: behold, I will add unto thy dayes fifteen years. Lord, thou haſt heard the deſire of the humble, thou wilt prepare their heart, thou wilt cauſe thine ear to hear*, Pſa.10.17. When the Prophet had ſaid, *Pſal.*34.17. *The righteous cry, and the Lord heareth them*, he giveth this reaſon, *verſe* 18. *The Lord is nigh to them that are of a broken heart*, 2 Chron.7.14. *If my people that are called by my name ſhall humble themſelves and pray, then will I hear from heaven.*

Yea God will hear them alſo for others, *Job* 42.8. *My ſervant Job ſhall pray for you, for him will I accept.*

3. Mortification or killing of ſinne.

Promiſes:

1. *Of Mortification.*

A childe of God ſhall be able

to mortifie his corruptions, and overcome his ſpecial ſins which moſt prevail over him.

For ſin ſhall not have dominion over you, Rom. 6. 14. that is, ſhall never any more reign as in times paſt it did, and ſo have the full victory over you: *For ye are not under the law but under grace*, that is, Ye are not ſtill under the condemnation and tyranny of the law, but by true receiving of Chriſt by faith are now delivered from that bondage, and ſo brought into the liberty of Gods children. See *verſe* 18, 22. and *Rom.* 7. 24, 25. *He will ſubdue our iniquities*, Micah 7. 19. He will tread them under our feet, as it were

This grace of Mortification is expreſly promiſed, *Gal.* 5. 16. *Walk in the ſpirit, and ye ſhall not fulfill the luſt of the fleſh*, Titus 2. 11, 14.

The members of Chriſt ſhall be cleanſed from the guiltineſſe of ſin, it ſhall not be imputed; and from the filthineſſe of ſin, it ſhall not prevail over them,

1 *John*

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Isa. 4 3,4. & 27.9.

Isa. 11,6.

Nothing cleavs more pertinaciously, or is more inexpugnable thē a strong lust. As God often promised his people going to conquer the land of *Canaan*, that no enemy should be able to stand against them *Deut* 7.24. & 11.25. *Josh* 1.5. & 10.8. so he hath as certainly promised to the Elect victory over their enemies.

1 *John* 17.9. *Mat.* 1.21. *Joh.* 1.29. *Rev.* 1.5. *Acts* 3.26. *Psa.* 103.3. The Prophets fore-told in their time, *That God would purge and cleanse his Church*, Isa. 1.25. *That God will purely purge their drosse, and take away all their tin:* that is, their sins, *I will cleanse you or wash you*, that is, with the imputation or sprinkling of the blood of Christ *from all your Idols*, that is, from all the sins that you have committed.

When we feel our hearts discouraged by the little strength we finde to master our special corruptions, then we may apply to our selves any of these Promises, wherein the Lord himself doth undertake this work, which is too hard for us, *That he will subdue our iniquities, cleanse us from all unrighteousnesse.* Though a strong and importunate lust hang upon us, an hereditary disease, a lust that is natural to us, which we think we shall never be able to conquer, yet God hath promised to break

the dominion of every ſin, *That he will crucifie the fleſh with the affections thereof.* Hee can heal the ſtrongeſt luſts, Chriſt could cure thoſe that were born blinde and lame; therefore when we grapple with a ſtrong luſt wee ſhould go to the Lord, and plead the Covenant, and ſay to him, Lord, I feel this temptation is too ſtrong for me, ſuch a luſt I cannot overcome, thou haſt ſaid *Thou wilt circumciſe my heart*, that thou wilt *diſſolve theſe luſts*, I beſeech thee to do it. If we truly hate and deteſt ſin (though it doe ſometimes ſtirre in us) we ſhould not be diſcouraged; for our Sanctification here is but *in fieri*, it is but in doing yet, *Revel. 6. 2. Chriſt rides about conquering*, and will yet go on to conquer ſinne in us. He will not ſubdue our corrupt luſts unto us at once, but as he did the *Canaanites* to his people *Iſrael*, by little and little, *Deut. 23. 30. Deut. 7. 22.*

We ſhould do therefore as *Jehoſaphat* did, 2 Chro. 20. 12.

That Promiſe which God made

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God hath promiſed to give grace ſufficient to them that ask it, *Ezek.* 36.25,26.

made to *Paul* in the ſtirrings and conflicts of his concupiſcence is made unto all of his temper, *My grace is ſufficient for thee*, 2 Cor. 12.9. There are two things in that Promiſe; Grace to make it, and ſufficiency to fulfill it.

The Lord doth ſometimes deſcend to particulars, as that, *He will cleanſe them from their Idols, and that he will take away the ſtony heart out of them.* But we may apply the former general Promiſes to our particular occaſions, and they will be as comfortable, as if the Lord had ſaid in particular, he will kill our pride, our unbelief, our hypocriſie.

Promiſes:

2. *To Mortification.*

The benefits the Lord will beſtow upon us, if in obedience and love to him, we can be content to caſt away our ſinfull luſts.

He that forſaketh any profit, credit or comfort for Chriſts ſake ſhall be rewarded an hundred

fold

fold, *Mark* 10.29,30. *Mat.* 19. 28. He ſhall receive not ten in the hundred, but a hundred for ten, *If ye mortifie the deeds of the fleſh by the Spirit, ye ſhall live,* Rom. 8.13. Without it there is no living, it is a neceſſary condition required to the attainment of ſalvation.

4. Turning from ſin.

Promiſes:

1. *Of Turning from ſin.*

Then thou ſhalt remember thy wayes and be aſhamed, Eze. 16.61. *Ye ſhall remember your wayes and all your doings wherein ye have been defiled, and you ſhall lothe your ſelves in your own ſight, for all your evils that ye have committed,* Ezek. 20.43. The like is repeated, *Chap.* 36. 31. *Unto you hath God raiſed up his Son Jeſus, and ſent him to bleſſe you in turning away every one of you from his iniquities,* Acts 3.26. God promiſeth to the Gentiles in their converſion, *Then will I change in the people*

Zeph. 3. 9, 11.

people their lip, that it may be pure (ſo *Junius* reads it) *with the which all may call upon the name of the Lord*, that is, I will call them to repentance: and then follows a Promiſe of taking away the ſtain of ſin, *In that day ſhalt thou not be aſhamed for all thy works. The remnant of Iſrael ſhall ſtay upon the Lord the holy One of Iſrael in truth. The remnant ſhall return*, &c.

Iſa. 10. 20, 21, 22.

Then ſhall ſhe ſay, I will go and return to my firſt husband, for then was it better with me then now, Hoſ. 2. 7. *They ſhall return unto me with their whole heart*, Jer. 24. 7.

The like is, *Zech.* 1. 3. *I will turn unto you*, in pardon of ſin, and delivery of the out of the ſcarcity and dangerous condition they were in, into a better eſtate of peace & plenty, and outward proſperity.

Promiſes:

2. *To turning from ſin.*

Turning unto God by repentance procureth his mercies upon us.

1. Temporal, *Return unto me, and I will return unto you, ſaith the Lord of hoſts*, Mal. 3. 7. See Deut. 30. 1, 2. *Nehem.* 1. 9. Job 22.

22. 23, 24, 25---28. Jer. 7. 3, 5, 7, 14, 15. & 18. 8.

2. Spiritual: the Promiſes of remiſſion to repentance are very frequent in Scripture. So the Prophet *Iſaiah* promiſeth pardon to the penitent, *Waſh you, make you clean, put away the evil of your works from you*, that is, repent: and then follows, *Though your ſins were as crimſon, they ſhall be made as white as ſnow*, that is, ye ſhall be pardoned, *If we acknowledge our ſins* (that is, if we repent) *he is faithfull and juſt to forgive us our ſins*. Hence repentance and remiſſion of ſins are joyned together by our Saviour, *Luke* 24. 47. *Acts* 2. 38. *Repent and be converted, that your ſins may be blotted out when the times of refreſhing ſhall come*, Acts 3. 19 *Let the wicked forſake his way, and return unto the Lord, and he will have mercy on him*, Iſa 55. 7.

3. Eternal: *O Jeruſalem waſh thy heart from wickedneſſe, that thou maiſt be ſaved*, Jer. 4. 14.

10. Hu-

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Iſa. 1. 16, 17, 18 God will hear their prayers that turn unto him, *Job* 22. 17. 1 *King.* 8 48, 49. 2 *Chron* 7 14

See *Iſa.* 59 20 *Jer.* 4. 1. & 3. 1.

Iob 33 27, 28, 29 Ezek. 18 21, 22, 23, 27, 28, 30, 32 & 33. 12, 14, 15, 19.

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10. Humility.

Promises:

To Humility.

The Lord enricheth the humble with all his gifts, both Temporal, Spiritual and Eternal.

1. He will reward them with temporal benefits.

By humility and the fear of the Lord are riches, and honour, and life, Prov. 22.4.

God promiseth deliverance to the humble, 2 *Chron.* 12.7. *Job* 22. 29.

3. Honour, *Before honour is humility,* Prov. 15.33. & 18.12. Job 5.11. Jam. 4.6,10. Luke 18. 14. Mat. 23.12.

Mat. 18.4.

Wisdom is with the lowly, *Prov.* 11.2.

2. Spiritual graces, *God giveth grace unto the humble,* James 4. 6. 1 Pet. 5.5. Prov. 3.34.

1. Pardon of sin, 2 *Chr.* 7.14.

2. God teacheth them his wayes, *Ps.* 25.9. *Mat.* 11.25. *He revealeth to them the secrets of his kingdom,* making them thereby wise unto their salvation, *Prov.* 11.2.

3. God

3. God bleſſeth them with his preſence, taking delight to dwell with them, *Iſai.* 57. 15.

God hath two thrones; one in the higheſt heavens, the other in the loweſt heart *Iſa.* 66. 2.

3. God will crown the humble in the life to come with eternal glory, *Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven,* Matth. 5. 3. *Auſtin* and *Chryſoſtom* expound it of inward humility.

11. Meekneſſe.

Promiſes:

1. *Of Meekneſſe.*

The wolf ſhall dwell with the lamb, and the leopard ſhall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little childe ſhall lead them. And the Cow and the Bear ſhall feed, their young ones ſhall lie down together, &c. Iſa. 11. 6, 7, 8. whereby is ſignified, That men once converted, ſhall be ſo changed and altered, that if they were never ſo fierce and cruel againſt the Church, and one againſt

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against another before, yet they shall be framed to a peaceable and meek disposition towards all men.

God hath promised to water this grace with secret ioyes and easefull refreshings, *Isa.29.19. Mat.11.29.*

Promises:

2. *To Meekness.*

1. Protection; The meek are under Gods protection, in a special manner, *Ps.76.9.*

He will beautifie the meek with salvation, Psalm 149.4. *They shall be hid in the day of the Lords wrath*, Zeph. 2.3. *He will rebuke aright for all the meek of the earth*, Isa.11.4.

2. Advancement; *The Lord lifteth up the meek*, Psal.147.6.

3. Instruction; *The meek will he guide in judgement, and the meek will he teach his way*, Psal.25.9.

4. The inheritance of the whole earth: this appears both in the old and new Testament, *Ps.37.11. Mat.5.5.* Such a man shall have the earth as an heir, he shall hold it by right of adoption, as the word in the Original signifieth.

5. Bles-

5. Bleſſedneſſe, *Mat.*5.5. *Bleſſed are the meek.*

12. Patience.

Promiſe :

1. *Of it.*

Patience is a gift which God hath promiſed freely and liberally without grudging or upbraiding, *Jam.*1.5. *If any of you lack wiſdom* (that is, to bear the croſs) *let him aſk it of God that giveth to all men liberally, and upbraideth not, and it ſhall be given him.*

Promiſes :

2. *To it.*

The patient abiding of the righteous ſhall be gladneſſe, Pro.10.28.

Humble your ſelves under the mighty hand of God (that is, bow and buckle under it with meekneſſe and ſilence) *that he may exalt you in due time*, 1 Pet.5.6. Revel.3.10.

Ye have need of patience, that after ye have done the will of God, ye might receive the promiſe, Heb.

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Heb.12.9. Who through faith and patience inherit the Promises, Heb.6.12.

10.36. *Behold We count them happy which endure*, Jam.5.11. *To them who by patient continuance in Well-doing, seek for glory, and honor, and immortality, eternal life*, Rom.2.7.

13. Righteousnesse.

Promises:

To Righteousnesse.

1. Generally, *Ps.*11.7. *Pro.*11. 3,4,5,6,18,19.
2. Particularly, for the righteteous person.
   1. Himself *.
   2. His posterity, *Psal.* 37.25. *Ps.*112.2. *Pro.*11.21.

* *Blessings* (indefinitely) *are upon the head of the righteous* Prov.10.6.

Himself:

1. In this life; He shall have,
   1. Peace and protection in time of danger, *Isa.*32.17. *Psal.*5.12. *Prov.*12.21. deliverance out of danger, *Psa.*34.19. *Psalm* 125.3. *Pro.*11.8.
   2. Provision in time of want, *Ps.*34.15. 1 *Pet.*3.12. *Ps.* 37.25,29.
   3. Joy, *Psalm* 68.3. *Let the righte-*

See *Ps.*58 11. *Pro.*10,16,24 30. *Ps.*92.12. *Prov.*4.18.

righteous be glad, let them rejoyce before God, yea let them exceedingly rejoyce.

2. For his death; *The righteous hath hope in his death,* Prov. 14.32. Isa. 57.1.

3. After death; *The memory of the just is blessed,* Prov. 10.7. *The righteous shall be in everlasting remembrance,* Psalm 112.6.

4. At the resurrection; *The righteous shall goe into life eternal,* Matth. 25.46. See *Chap.* 14.43.

14. Uprightnesse.

Promises:

1. *Of Uprightnesse.*

He shall put his law in thy minde, and write it in thine heart, Jer. 31. 33.

The truth dwelleth in us and shall be with us for ever, 2 Epist. of John 2.

Promiſes:

2. *To Uprightneſſe.*

God rewards it with the bleſſings of this life, and that which is to come; he will give them *grace* in this life, and *glory* in the life to come, *Pſal.* 84.11. *No good thing will he withhold from them.* In this life God multiplieth his favours upon thoſe who ſerve him in ſincerity, *Pſal.*73.1. *Pſal.* 125.4. God hath promiſed to be good to them;

1. In their habitations and families, *Prov.*14.11.

2. In their children and poſterity, *Pſal.*112.2.

3. In all the comforts of this life, *Pſa.*84.11.

4. In times of common calamity and combuſtion, *Pſalm* 37.19. *Prov.*2.7. *Pſa.*112.4,11.

5. Peace, joy and ſecurity are promiſed to it, *He that walketh uprightly walketh ſurely*, Prov.10. 9. 2 Chro.16.9. Pſa.97.11. Prov. 11.28. God performeth all his gracious Promiſes upon this condition

Prov.11.3,5, 6,11. Prov.10 29. Prov.14,2,11. & 19.1. Iob 8,6,20. Pſalm 64.10.

dition only: ſo he promiſeth unto the Kings of *Iſrael* and *Judah*, 1 Kin. 2.4. & 9.4,5. that he will confirm their Kingdom unto them and their poſterity after them, *If they would walk before him in truth with all their heart and with all their ſoul:* therefore *Hezekiah* intreateth God to perform his Promiſe unto him and his poſterity, grounding his faith on this, ſeeing he had walked, *&c.* Iſa. 38.3. Pſalm 145.18. He will ſave and deliver them from all perils, and out of the hands of all their enemies, *Pſal.* 7.10. *Pro.* 11.6 which makes them bold and confident as Lions in perilous times, *Prov.* 28.1.

Pſal. 37.18. Pro. 2.7,21. Prov. 11.3,6.

6. Promotion; *Pro.* 22.11. *He that loveth pureneſſe of heart, for the grace of his lips, the King ſhall be his friend.*

See Iſa 33.15. Pro. 28.10 Iob 17.9,10. Pſ. 15. & Pſ. 24 Pro. 10.20, Pro. 11.20.

7. God is delighted with it, 1 *Chro.* 29.17. *Pro.* 12.22. *Pſ.* 51.6. *Pſ.* 11.7. By ſincerity and truth we come to be in league with God, he ſmites a Covenant with us, *Gen.* 17.1,2.

8. A peaceable end: *Mark the perfect man, and behold the upright, for the end of that man is peace*, Psa. 37. 37.

Three special blessings are promised them: 1. Such shall never fall away nor lose Gods favour and grace, *Psa.* 36. 10. a prophetical prayer hath the nature of a Promise, *Ps.* 112. 6. 2. Such shall have strength given them of God to endure any trial he shall be pleased to bring them unto, 2 *Chr.* 16. 9. 3. Such shall be sure to have a comfortable issue and a joyfull deliverance out of all their tentations, *Psa.* 37. 37. *Psal.* 97. 11. *Ps.* 126. 5.

In the life to come, God also crowneth the sincere and upright services of the faithfull with joy and happiness. *Solomon* saith, *He who walketh uprightly shall be saved*, Pro. 28. 18. And *David* affirmeth, That the upright is blessed and shall dwell in Gods presence, *Ps.* 32. 2. & 119. 1. *Ps.* 15. 2. Our Saviour affirmeth, That he shall be blessed in the vision and frui-

fruition of God, *Matth.*5.8. Book III.

15. Peace.

Promiſes:

Of peace of Conſcience.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you, Joh.14.27. Our Saviour, 1. Challengeth peace to *be his own*, having dearly purchaſed it: 2. *His own to give:* men may wiſh the peace of God or Chriſt, but he gives it as his own: 3. He ſheweth, That this peace cannot be elſewhere had; [*not as the world giveth*] plainly diſtinguiſhing his peace from the worlds, both in the gift and manner of giving.

The peace of God which paſſeth all underſtanding ſhal keep your hearts and mindes through Chriſt Jeſus, Phil.4.7. It is called *the peace of God*] 1. Becauſe it hath God for its object, it is a *peace with God.* 2. Becauſe *God* by his Spirit is the author of it; it is *peace from God*, & therefore ſaid to be a *fruit of the*

Pſ.36.& 48. Rom. 5.1. *Ob.* O but (may a child of God ſay) I have many and great afflictions in the world. *Sol.* What thoughs in Chriſt thou maiſt have peace, *John* 16.33.

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Ob. O but I cannot see which way I should have peace.

Sol. He will create peace *Isa* 57. 19.

Ob. O but the peace we have, neither is, nor here wil be perfect.

Sol. Peace shall come, *Isa* 57. 21.

Ob. O but I am afraid least my peace with God break, and so hold not.

Sol. The mountains may fall, but Gods Covenant of peace shall not fall, *Isa.* 54. 10.

Spirit, *Gal.* 5. 22. It is said *to passe all understanding*] because 1. The understanding of man cannot sufficiently conceive it. 2. Mans understanding cannot sufficiently esteem or prize it according to its worth. *Shall keep your hearts*] *Keep*] as with a guard or strong Garison: the same Greek word is used, 2 *Cor.* 11. 32. *Your hearts*] that is, your will and affections. *And mindes*] your intellectual faculties, your whole souls shall be kept in the knowledge and faith of Christ Jesus.

As many as walk according to this rule, peace shall be upon them and mercy, Gal. 6. 16. By peace we are to understand outward peace, as prosperity and good success in all things we go about, and peace with the creatures: but the peace which is principally meant in this place, is peace of conscience, which is peace with God and our selves.

16. Zeal.

The care of being zealous,

1. Hath a ſingular Promiſe of the preſence and communion of God in Chriſt, *Rev.* 3.19,20.

2. Zeal makes all our ſervices acceptable to God, *James* 5. 16. *Rom.* 12.11.

3. It is the way to happineſſe, *Mat.*11.12.

17. Perſeverance.

Promiſes to ſtrengthen our faith as touching Perſeverance.

For this mark the firſt Promiſe which God made, *The ſeed of the woman ſhall break the ſerpents head*, Gen. 3.15. there Satan is ſtinted to the heel of Chriſt, and that Promiſe made to *Abraham*, Gen.17.7. and to *David* concerning *Solomon*, 2 Samuel 7.14,15. the which Promiſe is applied to all Gods elect, *Pſa.*89.23,28,29. God hath promiſed to his Elect, *That they ſhall enjoy the work of their hands, and ſhall not labour in vain*, Iſa.65.22,23. *Not one of them ſhall be lacking in the whole flock*, Jer.23.4. *He will build them and*

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not pluck them down, he will plant them and not pull them up, Jer. 24. 6.

Mat.28.20. Mat.7.24,25 Rom.8.35. to the end. 1 John 2.2 John 6.47 4 2 Tim 4.18. Mat.24.24.

See *Isa.*33.20. *Deu.*31.8. 2 *Sam.* 7.10. *Amos* 9.15. *Psalm* 92.13,14. *Pro.*10.30. & 12.3. *Judg* 5.31. *Iob* 11.15,17. *Isa.*42.3. & 46.4. *Isa.* 55 3. *Ezek.*37.26. *Heb.*13.5. & 20. *Isa.*54 9,10.

Promises:

2. *To Perseverance.*

The Promises of reward are limited and restrained unto those who persevere unto the end, *He that endureth unto the end shall be saved*, Mat.10.22. which is often repeated, *Mat.*24.13. *Mark* 13, 13. Christ promiseth a reward to those seven Churches of *Asia*, but with a *proviso* of overcoming, *To him that overcometh will I give to eat of the tree of life which is in the paradise of God*, Rev. 2.7. *He that overcometh shall not be hurt of the second death*, verse 11. *To him that overcometh will I give to eat of the hidden Manna*, ver. 17.

Mark 13. 13.

Rev.3.5,11, 12,21.

He that overcometh shall inherit all things. Rev.21.7.

To

To him that overcometh and keepeth my works unto the end, to him will I give power over the nations, ver. 26. See *ver.* 28.

Holding fast and going on hath a crown attending it, *Heb.* 10. 23. *Luke* 22. 28, 29, 30. *Be thou faithfull unto death, and I will give thee a crown of life,* Rev. 2. 10.

Rom. 2. 7. Col. 2. 23. Heb. 3. 6.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you, John 15. 7.

See *Iames* 1. 25. *Heb.* 3. 14. *Gal.* 6. 9.

CHAP. XI.

2. *The Degrees of Graces.*

Promises:

Of growth and increase in Grace.

GOD hath promised to give grace abundantly, not onely to drop it, but to pour it.

I will pour water upon him that is thirſty, and floods upon the drie ground: I will pour my Spirit upon thy ſeed, &c. *Iſa.*44.3,4.

Their ſoul ſhall be as a watered garden, Iſa.58.11.& Jer.31.12.

God promiſeth to make his people fruitfull; he is compared to a Husbandman, the Church to an Orchard, the faithful to young plants, whoſe nature is to ſpread, and ſhoot out their branches and bring forth fruit, *Iohn* 15.2.

The godly man *ſhall be like a tree planted by the rivers of water, that bringeth forth fruit in his ſeaſon,* Pſalm 1.3. Jer. 17.8.

The righteous ſhal flouriſh like the Palm tree, ver.12. The Palm-tree never loſeth his *leaf or fruit* ſaith *Plinie. Quantumvis veteres non veteraſcent.* Iunius.

Thoſe that be planted in the houſe of the Lord, ſhall flourish in the courts of our God. They ſhall bring forth fruit in old age: they ſhall be fat and flouriſhing, Pſalm 92.13,14. An old man being once asked, if he grew in goodneſſe, ſaid, yea doubtleſſe, I believe it to be ſo, for God hath ſaid it.

The righteous ſhall flourish as the branch, Pro.11.28. *Ye ſhal go forth and grow up as the calvs of the ſtal,* Mal.4.2.

The

The Lord likewiſe as a good Shepherd ſaith, *He will feed his people, that they may be fat,* that is, abounding in grace, as *Pſalm* 23. *Ezek.* 34. 13, 14, 15. *Pſalm* 36.8. *Pro.* 13.4.

He ſaith, *He will give ſtrength to his people, to walk in the wayes of the Lord,* Iſa. 45.24. Iſa. 40.29, 31. Pſal. 29.11. Iſa. 26.4, 12. Iſa. 41.10. Zech. 10.12. Phil. 4.13.

They go from ſtrength to ſtrength, Pſalm 84.7.

The righteous ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger, Job 17.9.

Ezek. 47.12.

But the path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day, Pro 4.18.

Whoſoever hath (that is, uſeth well what he hath received) *to him ſhall be given, and he ſhall have abundance,* Mat. 13.12. *Luke* 19.26. *Mark* 4.24.

The Apoſtle prayeth that the *Coloſſians* might grow, *Col.* 1.10, 11. and praiſed God for he *Theſſalonians*, that they did grow, 2 *Theſ.* 1.3.

Nathaneel believed at the firſt, yet he is promiſed that he ſhall ſee greater things.

See *Hoſ.* 14.5, 6, 7.

Promiſes to ſeveral degrees of true Grace, or growth in Grace.

2 *Pet.*1.5,6,8,10,11.

The more we proceed in holineſs, our ſalvatiō is ſtill the nearer to us *Rom.*13.11.

Growth in grace will procure growth in glory; the more holineſs we have here, the more happineſs we ſhall have hereafter. If we be *rich in the work of the Lord, our labour ſhall not be in vain in the Lord,* 1 Cor.15.58. *He that ſows liberally, ſhall reap liberally, we ſhall receive a full reward,* John Epiſt.2.8.

CHAP. XII.

2. *Spiritual Duties.*

THe Lord hath promiſed to aſſiſt us in them by his Spirit, and they being done by the operation and aſſiſtance of the Spirit ſhall be accepted and rewarded of the Father.

1. God hath promiſed to help us by his Spirit in holy duties.

Therefore we muſt not onely look

look to the Commandment injoyning duty, but to the Promiſe ſhewing Gods mercy in helping us.

For God in the New Covenant gives what he requires.

In one place the Lord commandeth, *Caſt away from you all your tranſgreſſions, and make you a new heart, and a new ſpirit.* In another place he promiſeth, *I will ſprinkle clean Water upon you, and you ſhall be clean from all your filthineſſe; A new heart alſo will I give you, and a new ſpirit will I put within you.* So God commandeth them to *circumciſe the foreskin of their hearts*, Deut. 10. 16. And after he ſaith, He will *circumciſe their hearts*, &c. *Deut.* 30. 6. Hee commands us to *keep his Commandments*, Eccleſ. 12. 13. and promiſeth *to cauſe us to walk in his ſtatutes*, Ezek. 36. 27. He commandeth us to *fear him*, Eccleſ. 12. 13. and promiſeth to *put his fear into our hearts*, Jer. 32. 40. Hee commandeth us to have a new ſoft heart, and promiſeth

Ezek. 18. 31.

Ezek. 36. 25, 26.

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miseth to make it so, *Eze.*36.26. Hé commands us to pray and make known our wants to him, and promiseth to *pour upon us the Spirit of grace and supplication*, Zech. 12.10.

Gods Promises are the foundation of all our performances; For we by working do not cause him to fulfill his Promises, but he by promising doth enable us to perform our works.

2. God promiseth to accept the services of his children.

All our sacrifices shall be accepted.

God accepts his in their services.

The Lord by *Moses* did often tell his people, that their sacrifices should be accepted, *Levit.*1. 3,4. & 22.21. & 23.11. *Exodus* 28.36,38. See *Isa.*60.7. *Ezekiel* 43.27. & 20.40,41. *Mal.*3.4.

Exod.19.5,6.

If thou dost well, shalt not thou be accepted? Gen.4.7. *Then shalt thou be pleased with the sacrifices of righteousnes*, Ps.51.19. *Ye are a holy Priesthood, to offer up spiritual sacrifices acceptable to God by Iesus Christ*, 1 Pet.2.5.

If there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. 8. 12.

I will make them joyful in mine house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine Altar, Isa. 56 7.

3. God will reward the services of his children.

God rewards his children for the good they do, even in this life: the least tear shed, and word spoken in a good cause goes not without a reward, *Mat.* 10. 42. *Job* 34. 11.

To him that soweth righteousnes, shall be a sure reward, Pro. 11. 18.

Every man shall receive his own reward according to his labour, 1 Cor. 3. 8.

Whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free, Ephes. 6. 8.

Behold his reward is with him, Isa. 40 10.

Verily there is a reward for the righteous, Psalm 58. 11.

Ier. 32. 18. Psal. 111. 5. Psal. 105 42. Mal. 3. 16.

I the Lord search the heart, I trie the reins, even to give every man according to his wayes, and according to the fruit of his doings, Jer. 17. 10.

Let us not be weary of wel-doing, for

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for in due season we shall reap if we faint not, Gal. 6. 9.

2 Chro. 15. 7. *He shall reward every man according to his works*, Mat. 16. 27.

CHAP. XIII.

The Ordinances of God.

1. In General.

2 Particular Duties.

1. Prayer.
2. Preaching.
3. Reading.

Promises:

1. *To the Ordinances of God generally.*

THere is a Promise to the use of Gods Ordinances, *Iames* 4. 8. *Draw nigh to God, and he will draw nigh to you.*

With joy shall ye draw water out of the wels of salvation, Isa. 12. 3.

We

We may apply this Promiſe when we pray, hear, confer or faſt, in every duty.

Promiſes:

2. *To particular Duties.*

1. Prayer.

1. *God will give his children hearts to ſeek him by Prayer.*

He ſhall call upon me, and I will anſwer him, Pſalm 91.15. Zech.13.9.

Then ſhall ye call upon me, and ye ſhall go and pray unto me, and I will hearken unto you, Jer.29.12. He will prepare their hearts, *Pſa.* 10.17.

For this cauſe ſhall every one that is godly pray unto thee in a time when thou maiſt be found, Pſa. 32. 6.

See *Jer.*31.9.& *Hoſ.*3 5.

2. *God promiſeth to help us to pray.*

His Spirit ſhall indite our prayers, and help us to draw our petitions.

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Every one ſhould labour for more Spirit then ſpeech in prayer. Promiſes of audience in prayer.

The Spirit helpeth our infirmities, and maketh interceſſion for us with groanings that cannot be uttered, Rom.8.26,27.

I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem the ſpirit of grace and ſupplications, Zech.12.10. So ſoon as the Spirit of Grace entereth into the heart, it makes one plentifull and abundant in ſupplicating and ſuing unto God for grace and mercy.

3. *God hath bound himſelf by Promiſe to hear his ſervants, when they call upon him.*

See Pſa 18.3. & 10.6. Ioh. 4 10 Iob 22 27.& 33. 6. Iſa 38.9. *David* pleadeth this Promiſe, *Pſa.*4.1.

The Lord made a Promiſe to *Solomon* after his Prayer, ſaying, *Mine eyes ſhall be open and mine ears attentive to the prayer in this place*, 2 Chron.7.15.

The Lord is rich unto all that call upon him, Rom.10.12.

Be carefull for nothing, but in every thing by prayer and ſupplication with thanksgiving, let your requeſt be made known unto God. And the peace of God which paſſeth

all understanding shall keep your hearts and mindes through Christ Jesus, Phil.4.6,7.

The prayers of the upright are his delight, Pro.15.8. *He heareth the prayer of the righteous*, v.29.

God will not onely hear our prayers in general, but our voice, *Psa.*5.2. our very desires, *Psa.*10.17. *Pro.*10.24. which are effectual prayers with God. He will not despise our prayers, *Psal.*102.17. He will not reproach us, nor upbraid us with what is past, or our present frailties, *James* 1.5. It is agreeable to his nature and disposition to hear praiers, *Ps.*65.12. The thing that hath encouraged Gods children, and given them heart in prayer, hath been this hope and assurance that they should finde audience and respect with God, *O thou that hearest prayer*, or because thou hearest prayer, *all flesh shall resort unto thee*, Psalm 65.2.

God excepts no man, all shall be heard.

For thou Lord art good and ready

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General Promises to prayer, that God will hear and answer us, *Isa.* 30.19. *John* 16.23. particular Promises; First, deliverance from any trouble and affliction, *Psal.*50.15. of strength and patience to bear it, *Jam.*1.5. Secondly, whatsoever spiritual grace wee stand in need of, *Lu.* 11.13. Thirdly, inward joy & peace of conscience, *Job* 23.26. *Joh.*16.24.

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We are to be familiarly acquainted with these Promises and meditate on some of them when we go to pray.

dy to forgive, and plenteous in mercy to all them that call upon thee, Psal.86.5. *The Lord is nigh unto all them that call upon him, to all that call upon him in truth*, Psalm 145.18. *It shall come to passe, that whosoever shall call upon the name of the Lord shall be delivered*, Joel 2.32. which is repeated, *Act.*2.21. and *Rom.*10.13. Though our prayers be weak, yet let us remember, that the Promise is made to all. We may see the proof of this in a prayer made in much infirmity; *Psal.* 31.22. God is more ready to hear, then we to ask; to give, then we to receive, 1 *Pet.*3.12. His ears are open, as a kinde mother or nurse which useth to be so wakefull, that she will hear the childe so soon as ever it begins to cry, *Dan.*10.11. *Fear not Daniel, for from the first day, that thou didst set thy heart to understand, and to humble thy self before God, thy words were heard, yea before they call, I will answer, and while they speak, I will hear*, Isa.65.24. that is, in our *purpose of*

prayer

prayer. This the faithfull have gloried in, *Pſ.*4.3. 17.6.& 38.15. Book III

God hath ſpecially bound himſelf to hear his children in thoſe prayers, that they make unto him in their afflictions; the time of trouble is the very ſet hour of audience. Exod.22,23. Pſal 99.& 22,24.

The eyes of the Lord are upon the righteous, and his ears are open to their cry, Pſa.34.15. *The righteous cry, and the Lord heareth and delivereth them out of all their troubles,* ver.17. Which is repeated four times in *Pſalm* 107.6,13, 19, 28.

The Lord ſaith, *Pſa.*50.15. *Call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorifie me. He will regard the prayer of the deſtitute, and not deſpiſe their prayer,* Pſal. 102.17. to 21. their tears, ſighs, and groanings are not hid from him, *Pſ.*39.12. He will hear in the morning, *Pſa.*5.3. in the very ſeaſon, the due time, when we are in trouble. Yea ſo as he will in our affliction in a ſpecial manner, let us know that he

is

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is our God, and that he will deliver us, *Zech.* 13.9. The Lord heareth the prayers of his people, when they think they are cast out of his sight, *Psal.* 31.22.

Gods people have found comfort in all their afflictions, by pouring out their hearts to God in prayer, *Ps.* 109.3,4.

Psal. 86.6,7. *In the day of my trouble, I will call upon thee, for thou heareſt me,* Psalm 86.7.

The Lord hath heard the voice of my weeping, the Lord hath heard my ſupplication, the Lord will receive my prayer, Psalm 6.8,9.

A Noble man in this Kingdom had a ring given him by Queen *Elizabeth*, with this promiſe, that if he ſent that ring to her at any time when he was in diſtreſſe, ſhe would remember him and deliver him. This was a great priviledge from a Prince, and yet that ring though ſent, might not be delivered. God hath given his children prayer as that ring, and tels them whatſoever diſtreſſe they are in, let them but ſend this up

up to him, and he will be ſure to relieve them, and when they do ſend up this, it is ſure to be conveyed, whereſoever they are.

Prayer is profitable to obtain every thing, as is evident by the Promiſe of Chriſt, *Joh* 16.23. *Verily, verily I ſay unto you, whatſoever ye ſhall aſk the Father in my name he will give it you.* Note the certainty of the Promiſe, in Chriſts vehement aſſeveration; note the generality of it [*whatſoever.*] Our Saviour oft repeated ſuch Promiſes in thoſe heavenly and laſt ſpeeches which he uttered to his Diſciples, *Joh* 14. 13. *Joh* 15.7,16.

Pſal.5.24.

See *Mark* 11.24. *Joh* 9.31. 1 *Joh* 3.22. & 5.14,15.

I may ſay of prayer, as the Apoſtle ſaith of godlineſs; *It hath the promiſes of this life and that which is to come.*

1. *For this life.*

Temporal and Spiritual things are promiſed to prayer.

1. Tem-

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1. Temporal.

1. *The prayer of faith shall save the sick, and the Lord shall raise him up*, Jam. 5. 15.

2. Spiritual.

1. *It obtaineth remission of sins, and if he have committed sins, they shall be forgiven him*, the same verse of *Iames* 5.

2. *The Spirit, How much more shall your heavenly Father give good things to them that ask him*, Mat. 7. 11. *Give the holy Spirit to them that ask him.* So it is *Luke* 11. 13.

2. *For the life to come.*

Prayer obtaineth eternal life and salvation.

For whosoever shall call upon the name of the Lord shall be saved, Rom. 10. 13.

That Promise that is made to our prayers, runs thus, *If thou prepare thine heart, and stretch out thine hands towards him*, &c. Job 11. 13. The stretching out of our hands

hands (or of our voice either) is to little purpoſe, if our heart be not prepared firſt.

Promiſes:

To fervent Prayer.

Then ye ſhall call upon me, and ye ſhall go and pray unto me, and I will hearken unto you. Ier. 29. 12, 13.

And ye ſhall ſeek me and finde me, when ye ſhall ſearch for me with all your heart, Luk. 18. 7, 8. that is, truly and fervently, ſaith *Greenham.*

The effectual prayer of a righteous man availeth much (both for the helping of the body, and healing of the ſoul) but with this proviſo, *if it be fervent: open thy mouth wide,* Iames 5. 16. that is, earneſtly, condently call upon me, *And I will fill it,* Pſal 81. 10. that is, I will ſatisfie thy deſire to the full.

Ask and it ſhall be given you; Seek, and ye ſhall finde; Knock and it ſhall be opened unto you, Mat. 7. 7. *Ask, Seek, Knock.* It is not a ſimple repetition of the ſame thing, but a gradation.

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It shews *instantissimam necessitatem*, saith *Austin*, *Ask* as a begger, *Seek* as with a candle, *Knock* as one that hath power with importunity. * One thus descants upon the place; *Ask* with the mouth, *Seek* with the heart, *Knock* with the hand: *And it shall be given you*] that is, for temporal things: *And ye shall finde*] that is, for spiritual things: *And it shall be opened unto you*] that is, for eternal things.

* D. Playf. *Non, dicitur quid dabitur*, saith *Austin*. Christ nameth not what shall be given to you, to let us know that that gift is a thing *supra omne nomen*, above all that can be named, *Mat.* 6. 6.

Promises:

1. To secret Prayer.

When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

2. To private or Family Prayer.

Where two or three are gathered together in my name, there am I in the midst of them, Mat. 18. 20.

3. To

3. To publick Prayer, } Publick for { 1. Matter. 2. Place.

1. A Promiſe to thoſe that pray for the Church.

Remember Sion, they ſhall proſper that love thee, Pſal. 122.6,7.

2. Promiſes to the prayers of the Congregation made in the Church.

Jeruſalem had ſingular Promiſes made unto it, ſuch as had no particular Church in the world beſides, *Pſalm* 132.14.

There is a ſpeciall Promiſe made to the prayers made in the Temple, 2 *Chron.* 7.15. *Mine eyes ſhall be open, and mine ears attent unto the prayer that is made in this place*, 1 Kings 9.3.

The Lord hath promiſed, that he will cauſe his ſervants to rejoyce in the granting of their ſutes which they ſhall make unto him in his own houſe, *Iſa.* 56. 7. Upon the like Promiſe made by God, *Solomon* at the conſecration of the Temple, 1 *Kin.* 8.30,33.

If every ſeveral believer have a Promiſe, *Mat.* 7.7,8. to be heard in whatſoever he ſhall ask according to the will of God, whē he prayeth apart by himſelf, or privately in his family, or with a few, much more when he joyns in prayer with the Miniſter and the reſt of the godly in the publick aſſembly, *Mat.* 18. 20.

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groundeth his prayer, that the Lord would in ſpecial manner, hear the ſutes and ſupplications of his ſervants, publickly aſſembled in his Temple to call upon him. See *Book* 5. *Chap.* 1.

God hath promiſed to accompany this ordinance of his with the divine power and efficacy of his holy Spirit. *Iſa.* 59. 21. *John* 5. 25.

A Promiſe:

To Preaching.

God hath made a ſpecial Promiſe to this, That he will be with it, to aſſiſt and bleſſe it, *Mat.* 28. 20. *I am with you alwayes, even unto the end of the World.*

Revel. 1. 3.

Promiſes:

To Reading.

In reading of the Word, if we underſtand not, we ſhould apply theſe Promiſes.

Prov. 1. 23. *I will pour out my Spirit unto you, I will make known my words unto you.*

Prov. 1. 4. *It gives ſubtilty to the ſimple, to the young men knowledge and diſcretion.*

The Commandment of the Lord

is pure, enlightning the eyes, Psa. 19. 8.

God hath promised to teach and instruct such by his Spirit, that bring good and honest hearts to the reading and hearing of the Word.

Psal. 25. 12. *What man is he that feareth the Lord, him will he teach in the way that he shall choose.*

The Promise of finding is made to those who *seek as for gold and search as for treasure,* Pro. 2. 3, 4, 5.

Promises, to such as love the Word of God.

Great peace have they which love thy Law, and nothing shall offend them, Psal. 119. 165.

Blessed is the man that delighteth greatly in his Commandments, Psalm 112. 1.

A Promise to those that wait for the Word.

There is a blessing promised to such hearers as wait for the Word.

Pro.8.34,35. *Metaphora à clientibus fores patronorum obsidentibus.* Iunius.

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For who so findeth me, findeth life, and obtaineth favour of the Lord.

Promises, that Gods children shall hearken to the Word.

The ears of them that hear shall hearken, Isa.32.3.
See *Isa.*50.4. *Acts* 16.14.

Promises to such as conscionably hearken to the Word.

Isa.52.1,2,3. Promises: 1. General, God will ever assist this ordinance and work with it, *Mat.* 28. 20. 2. He will save the souls of his people by

Hoe, every one that thirsteth, come ye to the Water, and he that hath no money: come ye, buy and eat, yea, come buy wine and milk without money, and without price. Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatnesse. Encline your ear, and come unto

this ordinance? *Jam.*1.21. *Isa* 55.3. 3. By this ordinance he will begin grace and convert the soul, *Psal.*119.7. 4. By this ordinance he will increase and perfect grace where he hath begun it, *Mark* 4.24. *Acts* 20.32. God hath made also particular Promises to them that attend on this ordinance. 1. That by it he will give them strength to overcome their strongest corruptions, *Psal.*119.9. 2. That he will by it work peace in their consciences, *Isa.*55.9.

me: *Hear and your ſoul ſhall live, &c.* There the Lord freely offereth ſaving grace to ſuch as have none, and nothing, whereby they might purchaſe it. 2. He ſetteth out a way whereby they might enjoy it, *viz.* a diligent hearing and believing Gods Word. 3. He makes moſt ſweet Promiſes, *That their ſoul ſhall live*, that is, they ſhall be quickned in Chriſt, and in him the ſeed of *David* be made partakers of thoſe mercies which ſhall never decay. *If thou warn the righteous man that the righteous ſin not, and he doth not ſin, he ſhall ſurely live, becauſe he is warned*, Ezek. 3.21. The conſcionable hearing of Gods Word, quickens the ſoul, and makes it to live both the life of grace and of glory; *He that heareth my Word, and believeth on him that ſent mee, hath everlaſting life: The hour is coming, and now is, when the dead ſhall hear the voice of the Sonne of God, and they that hear ſhall live*, John 5.24,25. not ſuch a voice as ſhall

Prov. 8.34. Mark 4.24. Luke 2.28. Rom. 1.16.

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call them out of their graves, as in the 28 verſe; for hee ſaith, *Now is*, but the meaning of the place is, that thoſe which were dead in ſin ſhould be quickned either by Chriſt in his own perſon, or by his Word in his Miniſters.

The titles given to the Word expreſſe this.

It is called, *The Word of life*, Acts 5.20. Phil. 2.16. John 6.68. *The Word of grace*, Acts 20.32. *The Word of ſalvation*, Act. 13.26. *Salvation it ſelf, and life everlaſting*, Heb. 2.3. Acts 28.28. John 12.50. *The Word is able to ſave our ſouls*, James 1.21. 1 Tim. 4.16. 1 Cor. 1.21. To this purpoſe there are ſo many commendations of the Word, ſpecially in the Pſalms and Proverbs, *Pſal.* 19.7. *The Law of the Lord is perfect*, &c. The whole 119 *Pſalm* was written, to ſet out the excellency of the Word. The nine firſt Chapters of the *Proverbs*; *Take faſt hold of inſtruction, let her not go, keep her, for ſhe is thy life*,

Pro.

Pro.4.13. *Instruction is our life,* thereby we attain all things pertaining to the comfort of this life and of that to come. See *Pro.*1.9, 33. *Prov.*2. from 1. to 13. *Prov.* 3.1. to 4. & 13. *ver.* to 24. *Prov.* 4.5. to 14. & 20. to 23. *Pro.*6.20. to 24. *Prov.* 7.1. to 5. and the whole eighth Chapter; *Sanctifie them through thy truth, thy Word is truth,* Joh.17.17. *Do not my words do good to him that walketh uprightly?* Mic.2.7. *As new born babes desire the sincere milk of the Word, that ye may grow thereby,* 1 Pet.2.2. The comparisons which are used to set forth the profit of the Word, confirm this: it is resembled to *the light,* Isa.9.2. *Rain,* Deut.32.2. *Dew,* there also, *living water,* Zech.14.8. *Wine and milk,* Isa.55.1,2.

It is able: 1. To enlighten with saving knowledge the simplest that shall hear and read it with an honest heart, *Psalm* 119.130. 2. To reform the heart and life of him that hath the strongest corruptions, *Ps.*119.9.

3. To comfort and revive the heart that is most cast down either with inward or outward afflictions, *Isa.*57.19. 4. To preserve and adde knowledge and grace to them that have best profited, *Mark* 4.24.

We should hear so, as to expect & hope for life by the word which the Lord promiseth, *Deu.*32. 47. *Joh.*5.39.

Whensoever we go to the Word, we should meditate on some of these precious Promises, to encourage us to attend unto Gods Word with expectation of his blessing on our labours.

Promises:

For the Sacraments.

1. In General.

They are the Seals of the righteousnes of faith, Rom.4.11. or of the Covenant of Grace.

The Apostle speaks of both Sacraments, 1 *Cor.*12.13.

2. The Special Sacraments, { *Baptism.* / *Lords Supper.*

1. *Baptism.*

Promises to it.

It is called, *The laver of regene-*

ration, Tit. 3.5. *The Baptiſm of repentance for remiſſion of ſins*, Mark 1.4. Acts 2.38. *Our ſins are ſaid to be waſhed away*, Acts 22.16. Heb. 10.22. and *Baptiſm ſaveth*, 1 Pet. 3.21. *all which belong to the blood of Chriſt*, Rev. 1.5. 1 Joh. 1.7. our Saviour ſaith, *We muſt be born of water*, John 3.5. that is, be made *Gods children by receiving Chriſt*, as *John* 1. 12. God hath promiſed that he will baptize us with the holy Ghoſt, and with fire, *Mat.* 3.11.

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It is a uſual thing to call the principal cauſe & the inſtrument by the ſame name.

Acts 1.4,5.

2. *Lords Supper.*

Promiſes to it.

When our Lord Jeſus did ordain it, he ſpeaking of the Bread, ſaid, *This is my body*, and of the Wine, *This is my blood of the New Teſtament*, Mat. 26.26,28. that is, theſe outward ſigns and ſeals were moſt ſure and certain pledges of his body and blood, which he did as truly give to be ſpiritual food, as he gave the bread and wine to be bodily food to every believer,

1 Cor. 11.24, 25. Luk. 22.19,20 Ioh 6.54,55 Mark 14,22, 24.

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believer, 1 *Cor.* 10. 16.

There is a full meal, βρῶσις καὶ πόσις, *Rom.* 14. 17. Bread and Wine comprehend entire food; for *humidum & ſiccum* are all that are required unto food: this is promiſed, *Iſa.* 25. 6. *In this mountain ſhall the Lord of Hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees*, &c. that is, he would make for his Church compleat proviſion. So *Pro.* 9. 5.

A Lawfull Oath.

Promiſes to it.

God hath promiſed to reward it.

1. In this life, *Jer.* 12. 16. *If they will learn the wayes of my people, to ſwear the Lord liveth*, &c. then ſhall *they be built in the midſt of my people.*

2. In the life to come with eternal happineſs, for he that *ſweareth* and *changeth* not, though it be to his own hinderance, he ſhall *dwell in Gods holy mountain*, Pſalm 15. 4.

Faſting.

Promiſes to it:

Be afflicted, and mourn, and weep, let your laughter be turned to mourning, and your joy to heavines. Humble your ſelves in the ſight of the Lord, and he ſhall lift you up, Jam 4 9,10. *If thou faſt in ſecret, thy Father which ſeeth in ſecret will reward thee openly,* Mat. 6.18. Joel 2.12,13,14,15,18,19. firſt, a faſt is preſcribed, then a bleſſing promiſed.

Praiſing God.

Promiſes of it:

They ſhall praiſe the Lord that ſeek him, Pſ. 22.26. *They ſhall ſhew forth my praiſe,* Iſa. 43.21.

Ye ſhall eat in plenty and be ſatisfied, and praiſe the name of the Lord, Joel 2.26. where God promiſeth temporal bleſſings and a thankfull heart, it is an evident ſign of the continuance of them, as there in *Joel*, & *Deut.* 8.10. *Iſa.* 62.8,9.

Pro-

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The duty of Fasting is to be performed when the accomplishment of some remarkable Promise is expected to be fulfilled to the Church, Dan.9.2,3.

Promises to it.

Them that honour me I will honour, 1 Sam.2.30.

He that offereth praise, glorifieth me, Psal.50.23.

Praise is one of the Sacrifices with which *God is well-pleased*, Heb.13.15,16. Psal. 69.30,31. *Let all the people praise thee, O God, let all the people praise thee. Then shall the earth yield her increase, and God, even our own God shall bless us*, Psalm 67.5,6.

Promises:

To Meditation.

This Promise may be also applied to the following of good examples and presidents.

Mercy and truth shall be to them which devise good, Pro.14.22.

Think of these things which ye have both learned and received, and heard and seen in me; and the God of peace shall be with you, Phil. 4.8,9.

Let not the book of the Law depart out of thy mouth, but meditate therein day and night, that thou maist observe to do according to all

that is written therein: for then ſhalt thou make thy way proſperous, and then thou ſhalt have good ſucceſſe, Joſh. 1.8. *Bleſſed is the man that meditates on the Word day and night*, Pſalm 1. 2.

Promiſes:

To Self-examination.

If we would judge our ſelves, we ſhould not be judged, 1 Cor. 11.31. *Let every man prove his own work, and then he ſhall have rejoycing in himſelf alone, and not in another*, Gal. 6.4.

The Lord promiſeth many ſingular graces to all that ſanctifie his day, of what nation, or condition ſoever they be. They ſhall have their hearts filled full of ſpiritual joy. God will give them the ſpirit of prayer and hear their prayers, he will give them ability to ſerve him, he will alſo accept and reward their ſervice.

Promiſes:

To thoſe that conſcionably ſanctifie the Lords day.

The ſanctifying of the Lords day will bring comfort and happineſs to ſoul and body.

1. Bleſſings, Spiritual, *v.* 13. and Temporal, *Iſa.* 58.14.

If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath

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bath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own wayes, nor ſpeaking thine own words: then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high places of the earth.

2. Spiritual.

Bleſſed is the man that keepeth the Sabbath from polluting it, Iſa. 56.2. See *verſe* 5, 6, 7. *Jer.* 17. 24,26. a ſpecial place. God promiſeth there, *ver.* 24, 26. to reward the outward obſervation of the Sabbath. The bleſſing there promiſed is two-fold, the firſt concerneth the Commonwealth, *verſe* 25. The ſecond, the Church and State of religion, *ver.* 26.

Promiſes:

To Watchfulneſſe.

Bleſſed is he that watcheth, Mat. 24.46,47. Rev. 16.15.

Terque quaterque beati. Fuliceſter & amplius. Horat.

They are three times ſaid to be bleſſed, *Luk.* 12.37,38,43. to ſhew

that they are thrice bleſſed and ever perfected in bleſſedneſſe, which keep conſtantly their ſpiritual watch.

Promiſes:

Of Conference.

The lips of the wiſe diſperſe knowledge, Pro. 15.7. *They are a well of life to feed many.*

The tongue of the ſtammerers ſhall be ready to ſpeak plainly, Iſa. 32.4. *The dumb mans tongue ſhall ſing*, Iſa. 35.6. *The mouth of the juſt bringeth forth wiſdom*, Prov. 10.31.

Promiſes:

To Conference.

The mouth of the upright ſhal deliver them, Pro. 12.6. *A man ſhall be ſatisfied with good by the fruit of his mouth*, Prov. 12.14. *Righteous lips are the delight of Kings, and they love him that ſpeaketh right*, Prov. 16. 13. See *Prov.* 22.11.

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A mans belly ſhall be ſatiefied with the fruit of his mouth, Prov. 18.20. *A man ſhall eat good by the fruit of his mouth*, Prov 13.2.

Promiſes:

To Reproof.

He that rebuketh a man ſhall afterwards finde more favour then he that flattereth with the tongue, Prov. 28.23. *To them that rebuke the wicked ſhall be delight, and a good bleſſing ſhall come upon them*, Prov. 24.25.

Promiſes:

To giving of Alms.

See Mat. 6.4 Heb 13.16, Eccleſ 11.1. Iſa. 58. 7, 8, 10, 11, Pſal. 112.9.

Beneficence ſhall be rewarded.

1. In this life.

1. In our ſelves.
2. In our poſterity, *Pſal.* 37. 25, 26.

1. In our ſelves, with

1. Mercy, *Bleſſed are the mercifull for they ſhall receive mercy*, Mat. 5.7. Pro. 14.21, 22.

2. Com-

2. Comfort in ſickneſſe.
3. Deliverance out of trouble: one verſe proves both, *Bleſſed is he that conſidereth the poor and needy: the Lord will deliver him in time of trouble, the Lord wil ſtrengthen him upon the bed of languiſhing, he will make all his bed in his ſickneſſe*, Pſ. 41. 1, 3.
4. Competency, *He that giveth unto the poor ſhall not lack*, Prov. 28. 27. this is a means to bring us to the right uſe of our wealth, *Luk.* 11. 41.

2. In the life to come, *Come ye bleſſed of my Father, receive the Kingdom prepared for you from the beginning of the world*, &c. *Mat.* 25. 34. *Make to your ſelves friends of the Mammon of unrighteouſneſſe, that when ye fail they may receive you into everlaſting habitations*, Luke 16. 9. Receiving is not mentioned here in regard of merit* (as the Papiſts ſay) as though a man could deſerve it by giving

* Though Alms deeds merit not at Gods hands, yet they make him our debtour according to his gracious Promiſe, ſaid K *James*, Pro 19. 17. 1 Tim. 6. 18, 19

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ving of alms, but either by way of hearty prayers made by the poor, that they may be received, or elſe becauſe their Alms ſhall be unto them a pledge and earneſt of their receiving into Gods Kingdom, as a Father ſayes ſweetly, If ye will be wiſe Merchants, thrifty and happy Uſurers, part with that which you cannot keep, that you may gain that which you cannot loſe, *When thou makeſt a feaſt, call the poor, the maimed, the lame, the blinde; And thou ſhalt be bleſſed: for thou ſhalt be recompenſed at the reſurrection of the juſt*, Luke 14. 14.

Promiſes:

To liberal Giving.

The liberal ſoul ſhall be made fat, and he that watereth ſhall be watered alſo himſelf, Prov. 11. 25. *He which ſoweth bountifully, ſhall reap bountifully*, 2 Cor. 9. 6.

2. To

2. To cheerfull Giving.

God loveth a cheerfull giver, 2 Cor. 9.7.

Thou ſhalt ſurely give him, and thine heart ſhall not be grieved, when thou giveſt unto him: becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works and in all that thou putteſt thine hand unto, Deut. 15.10.

He that hath a bountifull eye ſhall be bleſſed, for he giveth of his bread to the poor, Prov. 22. 9.

Promiſes:

1. To Liberality to the Saints.

He that receiveth a righteous man in the name of a righteous man, ſhal receive a righteous mans reward. And whoſoever ſhall give to drink unto one of theſe little ones, a cup of cold water only in the name of a Diſciple, he ſhall in no wiſe loſe his reward, Mat. 10.41,42. *For a cup of cold water* (water the common element, and cold water that coſt thee not the charge of fire to warm it) there is a torrent, nay a very Sea of all pleaſures provided for thee for all eternity.

Dicis frigidæ aquæ, ne in calida ſumptum lignorum cauſari quis poſſet, Hier. Mark 9.4. *Propoculo aquæ frigidæ torrens voluptatis.*

For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministred to the Saints, and do minister, Heb. 6. 10. See *Gal.* 6. 9, 10.

Promises:

To bounty to Gods Ministers.

He that receiveth you, receiveth me: He that receiveth a Prophet in the name of a Prophet shall receive a Prophets reward, Mat. 10. 40, 41. Some understand that thus, they shall be partakers of the same reward, which is laid up for the Prophet. *Calvin* takes it for a reward which is fit for the worthinesse of the person, upon whom the liberality shall be bestowed.

Honour the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine, Pro. 3. 9, 10. *And the Levite, because he hath no part nor inheritance with thee, shall come and shall eat, and be*

See *Mal.* 3. 10, 12. A Promise to paying of tithes.

be ſatisfied, that the Lord thy God may bleſſe thee in all the work of thine hand which thou doſt, Deut. 14. 29.

Promiſes to ſeeking of God.

1. They ſhall have their hearts filled with joy and gladneſſe in the fruition of Gods favour.

Zeph. 2. 3. Reſt on every ſide from enemies.

That prophetical prayer of *Davids* implieth alſo a Promiſe in it, *Pſa.* 40. 16. *Let all thoſe that ſeek thee be glad and rejoyce in thee.*

2 Chro. 14. 7.

Let the heart of them rejoyce that ſeek the Lord, Pſal. 105. 3. the very ſame is, 1 *Chron.* 16. 10.

The Lord often promiſed to his people, *That if they ſhould ſeek him, he would be found of them*, as *David* told *Solomon* his ſonne, 1 *Chron.* 28. 9. And the Prophet told *Aſa* the King, 2 *Chron.* 15. 2. See 15.

Iſa. 55. 6.

2 Chro. 14. 7. Mat. 7. 7.

Thou Lord haſt not forſaken them that ſeek thee, Pſa. 9. 10. Iſa. 45. 19. But his people then muſt ſeek him with their *whole heart*, as *Deut.* 4. 29. *Jer.* 29. 13. and diligently, *Heb.* 11. 6.

2 Chro. 31. 21 *Bleſſed are they that ſeek him with their whole heart*, Pſalm 119 2.

Seek

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Seek ye me, and ye shall live, Amos 5.4,6. *And your heart shall live that seek God,* Psalm 69.32.

The hand of our God is upon all them for good that seek him, Ezra 8. 22. Lam. 3.23.

They that seek the Lord shall not want any good thing, Psal. 34.10.

Promises:

To waiting on God.

Waiting patiently for the Lords coming to comfort us, either in temporal or spiritual distresses, is a right pleasing and acceptable duty and service unto God, which he is wont to crown with multiplied and over-flowing refreshings when he comes, *They that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, they shall walk and not faint,* Isa. 40 31. *For since the beginning of the world, men have not heard nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him*

him that waiteth for him, Isa. 64 4. *They shall not be ashamed* (or disappointed) *that wait for him*, Isa. 49.23. *He shall save them*, Pro. 20. 22. *They shall inherit the earth*, Psal. 37. 9, 34. and *heaven too. Blessed are all they that wait for him*, Isa. 30. 18. Dan. 12. 12.

We must stir up our selves to receive the Promises, *Cant.* 5. 2, 3. The godly sometimes walk without comfort, because they put it from themselves, and God oftentimes causeth his children to seek long before they finde comfort. But the ardent desire shall at length be satisfied. Remission of sins, and peace of conscience are favours worth waiting for. We have not waited so many years in the means of grace for comfort, as God hath waited for our conversion.

Promises:

1. *That we shall delight in God.*

Then shalt thou have thy delight in the Almighty, Job 22.26. The

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Promiſe of delighting our ſelves in the Lord, is confined to the duty of delighting in holy exerciſes, *If thou call the Sabbath a delight*, &c. *then ſhalt thou delight in the Lord*, Iſa. 58.13,14.

A Promiſe:

To delighting in God.

Pſa. 89.15,16, 17,18. *Delight thy ſelf in the Lord, and he ſhall give thee the deſires of thine heart*, Pſal. 37.4.

Promiſes to godlineſs or grace exerciſed, or to godly and gracious men which act the graces, and exerciſe themſelves in the duties above ſpecified.

1 Tim. 4.8. *True Godlineſs hath the promiſes both of this life and of that which is to come*, (of this life) *Seek ye firſt the kingdom of God and the righteouſnes thereof, and all theſe things ſhall be adminiſtred unto you*, Mat. 6.33. (and of the life to come) *To him that ordereth his converſation aright, will I ſhew the ſalvation of God*, Pſalm 50.23.

1. The

Promises in general to the wayes of godlineſſe.

1. The Godly ſhall be bleſſed. *Deu.*7.13.*Pſ.*119.1.*Pſ.*3.8. *Pſ.* 115.12,13.*Pſ.*112.1. *Pſ.*1.1. *Pſ.* 128.1,4.

They whom the world account above all men moſt miſerable, are truly and only happy, as our Saviour proves, *Mat.*5. *Bleſſed are the poor in ſpirit*, &c. from *verſe* 3. to 12. We ſhall never be truly happy till we be ſincerely holy, nor fully happy till we be perfectly holy.

Indè beatus, unde bonus. Auſtin.

2. The Godly ſhall be a bleſſing to the place where they live.

I will bleſſe thee, and thou ſhalt be a bleſſing, Gen.12.2.

And I will make them a bleſſing, Ezek.34.26. *Iſrael ſhall be a bleſſing in the midſt of the land*, Iſa. 19.24.

3. PROMISES ETERNAL.

- Promises Eternal,
  - 1. Against Damnation.
  - 2. For Salvation,
    - 1. Passages to it,
      - 1 Death,
        - Comforts against the fear of
          - 1. Death.
          - 2. Untimely Death.
      - 2. Burial.
      - 3. Resurrection.
    - 2. Performances of it,
      - 1. Glorification in part, of our Souls.
      - 2. Last Judgement.
      - 3. Glorification of the whole man both soul and body.
        - Promises,
          - 1. Of eternal life both in soul and body.
          - 2. For the glory of heaven.

The

The Fourth BOOK.

CHAP. I.

ETERNAL PROMISES.

1. *Against Damnation.*

The godly shall be delivered from eternal Confusion and Damnation.

THey *shall not be ashamed nor confounded world without end*, Isa.45.17. Rom.9.33.* & 10.11. 1 Pet.2 6.

God will deliver the soul of the righteous from the pit, Job 33.28. Psal.86.13.

There is no condemnation to them that are in Christ Jesus, Rom.8.1.

* Some do refer it to the day of judgement, when the faithful shall not be confounded or ashamed, *cum venerit in futuro*, when Christ shall come to judgment *Glosse interlin. Haymo.* But it is more general, shewing that the faithfull neither in the time present nor to come shall be ashamed. Nor to be confounded, signifieth *non frustrari*, not to be disappointed of their hope, *P. Mart.* And more is understood then said, he shall be confirmed, comforted and established. *Faius.*

Book IV.

Who shall lay any thing to the charge of Gods elect? It is God that justifieth, ver. 33.

They are delivered from the wrath to come, 1 Thes. 1. 10.

Blessed is he that hath part in the first resurrection, on such the second death hath no power, Rev. 20. 6.

He that overcometh shall not be hurt of the second death, Rev. 2. 11.

CHAP. II.

2. For Salvation.

1, *Passages to it.*

1. Death, { 1. Comforts against the fear of death. 2. Fear of untimely death.

2. Burial.

3. Resurrection.

He that will keep my saying, shall not taste of death. John 8, 52. that is, shall not be overwhelmed by it.

1. *Comforts against the fear of Death.*

HE that will bear with comfort the pangs of death, must

muſt labour to die in faith, that is, he muſt lay hold of the Promiſe of God touching forgiveneſſe of ſins and life everlaſting by Chriſt. *All theſe* (ſaith the holy Ghoſt, *Heb.* 11. 13.) *died in the faith*, viz. *Abel, Enoch, Noë, Abraham and Sarah*, all laying hold of the Promiſe of life by Chriſt: So *Jacob*, Gen. 49. 18. by Faith reſted on the mercy of God, and by hope *he waited for his ſalvation.*

Thou ſhalt not be afraid of deſtruction when it cometh, Job 5. 21. Death, be it never ſo bitter or painfull, ſhall not be able to ſeparate us from the love of God, *Rom.* 8. 28, 38. St *Stephens* violent death was but a ſweet ſleep, *Acts* 7. 60. *John* 11. 11. It is but a *ſleeping in Jeſus*, 1 Theſſ. 4. 14. The grave is called a *bed of reſt*, Iſa. 57. 2. Chriſt hath pul'd the ſting out of death for all the godly, *Iſa.* 25. 8. *Hoſ.* 13. 14. 1 *Cor.* 15. 55. and took away the ſtrength of it by his death, *Heb.* 2. 14, 15. *The righteous hath hope in his death*, Prov. 14. 32. it is gain unto him,

Dying in the Lord, *Revel.* 14. 13. is but a reſt from labours, 2 *Tim.* 1. 10.

Book IV

That one happy pang which puls away the soul from the body, doth also pull away sin both from the soul and body.

God doth watch over the faithfull for good by his providence, both in life and death, *Mat.* 10.28,29,30, 31. *Psa.* 91.14.

him, *Phil.*1.21.for he is delivered by death from many and great evils. 1. Sin, *Rom.*6.7. He shall never offend God more: 2. Those miseries which follow sin, *Isa.*57.1,2 3. The temptations of the devil, *Rev.*12.8. 4. The opposition and vexation of the world and flesh, *Rev.*14.13. *Eccles.* 4.1,2. It is to them, *Obstetrix immortalitatis*, a passage to immortality, 2 *Cor.*5. 1,4. A sturdy Porter that opens heaven gates unto him.

See 1 *Cor.*3.22.& 15.26. *Psalm* 37. 37.

2. *Comforts against the fear of untimely Death.*

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season, Job 5.26.

The number of thy dayes will I fulfill, Exod. 23. 26. *The Lord will preserve him and keep him alive, and he shall be blessed upon the earth*, Psal. 4. 1, 2. *With long life will I satisfie him, and shew him my salvation*, Psalm 91.16.

2. *Burial*

2. *Burial.*

It is a kinde of blessing promised by God to his Saints, to be buried, 1 *Kin.*14.13. 2 *Kin.*22.20.

3. *Resurrection.*

Promises of our Resurrection.

He which raised up the Lord Jesus shall raise up us also by Jesus. The Covenant of *God* is of force with us, as we lie in the dust of the earth, *Mat.*22.31,32.

He keepeth the very bones of his Saints, Psal.34.20.

All that are in the grave shall come forth, they that have done good unto the resurrection of life, John 5.28,29.

I will raise him up at the last day John 6.39,40,44,54.

See 1 *Thess.*4.14,16. *Rom.*8.11. *Dan.*12.2. *Isa.*26.19.

2 Sam 2.5. *In Christ shall all be made alive,* 1 *Cor.* 15.23. that is, shall be raised by him at the resurrection The *Germanes* call the Church yard *God sacker,* because the bodies are sown there to be raised again: and the *Grecians* called their Church-yards, or places of sepulture, κοιμητηρια *the dormitories,* or sleeping places, wher the bodies rest, expecting the resurrection.

CHAP. III.

2. *Performances of it.*

1. Glorification in part, for the ſoul.
2. Laſt Judgement.
3. Glorification of the whole man both ſoul and body.

Promiſes:

1. *Of the Glorification of our ſouls.*

The ſoul of the faithfull at the diſſolution of the body ſhal go immediately to heaven. Therefore there is no purgatory. Chriſt promiſeth to the Saints of God after death, *Life*, 1 Tim. 4.8. Apoc. 2.10. Ioh. 5.24. & 11.25. *Reſt*,

GOD promiſeth to tranſlate the ſouls of the godly into his heavenly kingdom when they die.

This is implied in the Parable, where the Angels carry up *Lazarus* ſoul into heaven, *Luke* 16.22. *This day ſhalt thou be with me in paradiſe*, Luke 23.43. Which Paradiſe the Apoſtle *Paul* expoundeth to be the third heaven, 2 *Cor.* 12.1,2,4.

He that overcomes shall inherit all things. See *Revel.*3.21.

2. *Of the last Judgement.*

* The godly have boldnes and confidence at the day of Judgement.

When these things begin to come to passe, then shall we look up and lift up our heads, because our redemption draweth nigh, Luk.21.28

Unto them that look for Christ shall he appear the second time without sinne unto salvation, Heb. 9.28.

When Christ who is our life shall appear, then shall we also appear with him in glory, Col.3.4.

He shall say to them of his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Mat.25.32,34. See *ver.*40.

3. *Glorification of the whole man both soul and body.*

Promises of the glorification of our bodies.

The Lord Jesus shall change our vile

Luke 20.35. Apoc.14.13. Joy, Mat.3. 25.23. Isa. 35.10.

* 1 Ioh.4 17. & 3.21. Acts 3.19. Heb.9. 28.

There is a Promise, 2 *Tim.*4.8. to those that long for Christs second coming, and love his appearing.

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vile bodies, and make them like his glorious body, Phil. 3. 21. *The bodies of the Saints shall shine as the brightnesse of the firmament, and as the stars*, Dan. 12. 3. *Yea as the Sun for ever and ever.*

Mat. 13. 43. See 1 Cor. 15. 42, 43. Heb 9. 15 & 11. 16 Jam. 1. 12, 25 Jude vers. 20, 21.

The glory of the body (say the Schoolmen) consists 1. In clarity, Mat. 13. 43. 2. Impassibility, 1 Cor. 15 58. 2. Of the soul consists in the manifest vision of God which succeeds faith, 1 Cor. 13. 12. 2. In the perfect fruition of God which succeeds hope, Rev. 7. 16, 17 3. In the perfect love of GOD which succeeds our imperfect charity, 1 Cor. 13. 8.

Promises. Of eternal life in both soul and body after the day of Judgement.

Then we shall be ever with the Lord, 1 Thess. 4. 17.

Whosoever believeth in him shall not perish but have everlasting life, John 3. 16.

I give unto them eternal life, Joh. 10. 28.

He that believeth on the Sonne hath eternal life, John 3. 36.

He that believeth and is baptized shall be saved, Mark 16. 16. Acts 16. 31.

The gift of God is eternal life through Jesus Christ our Lord, Rom. 6. 23.

See *John* 6. 40. & 20. 31. 1 *John* 2. 25. *Joh.* 5. 24. 1 *Joh.* 5. 11, 12, 13. *Joh.* 17. 3. 1 *Pet.* 1. 3, 4. *Tit.* 3. 7. *Rom.* 5. 10, 17. *Rom.* 8. 13. *Gal.* 6. 8.

Mat.

*Mat.*5.8,12.&19.29.*Mat.*25.34, 35,46. 1 *Tim.*6.17,18,19.

The Promiſes of God aſſure us of everlaſting happineſs and glory in the Kingdom of heaven; *I know*, ſaith *Job* 19.25 (relying upon Gods Promiſes) *that my Redeemer liveth.*

2 *Cor.*5.1. & 4.14.

Faith apprehendeth the Promiſe of eternal life, hope expecteth it, love thankfully entertains it, and all other graces are quickned and ſtrengthened by it.

Promiſes:

For the glory of Heaven.

In thy preſence is fulneſſe of joy, at thy right hand there are pleaſures for evermore, Pſalm 16.11.

We ſhall have fulnes of joy, everlaſting pleaſures: A ſwift flowing river and torrent of pleaſures, Pſal. 36.8 *We ſhall hunger no more, neither thirſt any more*, Rev.7.16. *God will wipe away all tears from our eyes*, Rev.21.4. *We ſhall ſit down with Abraham, Iſaac and Jacob in*

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the kingdom of heaven, Mat. 8. 11. as at a banquet; *We ſhall then be as the Angels of God,* Mat. 22. 30. *Nay like Chriſt himſelf,* 1 John 3. 2. *We ſhall be made conformable to the image of his Son,* Rom 8. 29. *and be with Chriſt,* Joh. 14. 3. *and behold his glory,* Joh. 17. 24. & 12. 26.

Rev. 21. 3. 1 Theſ. 4 17.

We ſhall enter into our maſters joy, Mat. 25. 21. He ſaith not, it ſhall enter into us, but we into it: ſhewing that the joyes of heaven are ſo many, that they cannot be contained in the ſoul of man.

God hath promiſed us a kingdom, *Mat.* 25. 34. A heavenly kingdom, *Mat.* 7. 21. 2 *Tim.* 4. 18. An eternal kingdom, 2 *Pet.* 1. 11. A crown, a crown of life, *Jam.* 1. 12. *Rev.* 2. 10. A crown of righteouſnes, 2 *Tim.* 4. 8. An immarceſcible crown of glory, 1 *Pet.* 5. 4. The word [*Crown*] repreſents unto us: 1. The perpetuity of that life, for a crown hath neither beginning nor ending: 2. Plenty, becauſe as the crown compaſſeth on every ſide, ſo there is nothing wanting in this life: 3. Dignity, eternal life

1 Pet. 1. 3. 4.

Sir *Thomas Bodley* gave for his arms 3 crowns, with this poſey, *Quarta perennis erit,* the fourth ſhall be eternal.

is a coronation day, every Saint shall be a crowned King.

The use of Faith in regard of these Promises, is to uphold us with the expectation of that heavenly happiness which is promised, yea though we be destitute of worldly things, and be in many troubles and tribulations, *Acts* 14. 22.

Special Promises in regard of Others,

1. The Church in general, or particular Churches, as publick Assemblies, — God hath promised to them,
   1. His special protection.
   2. His special presence.
   3. His special blessing.
   4. To deliver the Church out of trouble.
2. Against the Seductions, for the destruction of Antichrist.
3. For calling the Iews.
4. For bringing in the Gentiles.
5. To Magistrates.
6. To Ministers,
   1. Extraordinary, the Apostles,
      1. To work miracles,
      2. To cast out devils.
      3. To lead them into all truth.
   2. Ordinary, all the faithfull Ministers,
      1. For competency of outward things,
      2. Of protection and deliverance from trouble.
      3. To take their parts against their enemies.
      4. To give good successe to their labours.
      5. To reward them largely.
      6. That they shall agree together and join force against the common adversary.
7. To Masters of a Family and godly servants, to blesse the habitation of the godly.
8. To husband and wife, and concerning children,
   1. To give them,
   2. To bless them every way
      1. With outward things,
      2. In their souls.
   3. That mothers shall give suck to their children.
   4. To parents correcting their children.
   5. To comfort them in the want of children.
   6. To children obeying their parents.
9. For company, that we shall reap good by the society of the godly.

The Fifth BOOK.

CHAP. I.

Promiſes in regard of others.

The Church in general, or particular Churches, as publick Aſſemblies.

1. *God will defend the Church, and all the faithfull.*

THe gates of hell ſhall not prevail againſt it, Mat. 16. 18. *God is in the midſt of the Church, therefore it ſhall not fall*, Pſal. 46. 5. *I the Lord do keep it, I will water it*

Iſa. 33. 20. The Inviſible *Church is the pillar of truth*, Chriſt is made to *her, righteouſneſs, ſanctification*. She hath *all light and defence here and in heaven*. The Lamb himſelf ſhall be *her Sun and glory*. She ſhall *be led into all truth*.

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Her faith shall not fail, her enemies shall lick the dust of her feet, and come and worship before her, she shall inherit the earth, prevail against the gates of her enemies. Yea the promises made to Christ himself, are applied to her. Compare *Isa.* 49. 8. with that in 2 *Cor.* 6. 2. * Promises unto the Church Assemblies.

it every moment: least any hurt it, I will keep it night and day, Isa. 27. 3.

As the mountains are round about Jerusalem, so the Lord is round about his people from hence forth and for ever, Ps. 125. 2.

See *Isa.* 4. 5, 6. *Ps.* 46. whole, 124 & 125. *Psalms*, *Psa.* 132. 13. to 17. *Ps.* 89. 15, 16, 17, 18. *Zech.* 9. 16.

God hath made * Promises unto the publick Assemblies, of his special protection.

Look upon Sion, the city of our solemn feasts: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that cannot be removed, &c. *Isa.* 33. 20, 21. See *ver.* 16. This was one reason why *David* so esteemed of Gods Tabernacles, *Ps.* 84. 11. *For the Lord God is a sun and shield unto us.*

Christ hath promised to be present in a more comfortable manner in the Assemblies of his people, then in any of our houses or any other place.

2. *God hath promised to be present with his Church and people in a special manner.*

There are Promises, 1. Of the presence of Christ, *Mat.* 18. 20. & 28. 20. 1 *Cor.* 5. 4. *Rev.* 2. 1.

Isa.

Isa. 31. 9. 2. Of the presence of the holy Ghost, *Isa.* 59.21.

God hath made Promises to the publick Assemblies of his special presence.

Promises unto the Church Assemblies.

In this respect the Prophet calleth *Sion, the habitation of Gods house, and the place where his honor dwelleth*, Ps.26.8. Ps.132.14. in this respect the place of Gods publick worship, is called, *The face of God.*

The Synagogues were called, *The houses of God*, Ps.83.12. This Promise is also made to our Assemblies as well as theirs, *Mat.* 18.20. *Where two or three are gathered together in my name, there am I in the midst of them*, Rev.2.1. *Christ walks in the midst of the seven golden candlesticks.*

Publick places have a Promise of Gods special presence in them, 1 *Kings* 9.3.

3. *God hath promised his special blessing to publick Assemblies.*

In all places where I record my name, will I come to thee and blesse thee, Exod.20.24.

God hath promised Temporal blessings to such as doe love and frequent the Assemblies, *No good thing*

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thing will he with-hold from them that walk uprightly, Psal.84.11. *David* makes this one reason of his love to Gods Tabernacles, but the chief reason why he so esteemed them, was this, *The Lord will give grace and glory*, and 133.3. *For there (in Sion) the Lord appointed the blessing and life for ever. The Lord shall blesse thee out of Sion*, Psal. 128.5. *We shall be satisfied with the goodnesse of thy house, even of thine holy Temple*, Psal 65.4.

There is beauty, *Psa.* 7.4 goodnes fatnesse in Gods house, such as will fill the soul of a man, & give him as much as he can desire, *Isa.*55.7.

See *Psal.*36.8,9. & 92.13,14.

4. *God will deliver the Church out of trouble.*

Thou shalt see peace upon Israel, Psal. 128.6.

Thou shalt see the good of Jerusalem, all the dayes of thy life, verse 5.

The Lord will not cast off his people, nor forsake his inheritance, Psal.94.14.

Thus saith the Lord, after seventy years be accomplished at Babylon, I will visit you and perform

my

my good Word towards you, in causing you to return to this place. For I know the thoughts that I think towards you, ſaith the Lord, thoughts of peace, to give you an expected end, Jer. 29. 10, 11.

They ſhall ſit every man under his vine, and under his fig-tree, and none ſhall make them afraid, for the mouth of the Lord of hoſts hath ſpoken it. Many nations are gathered againſt thee, but they know not the thoughts of the Lord: For he ſhall gather them as the ſheaves into the floor, Micah 4. 4, 11, 12.

When thus it ſhall be in the midſt of the land amongſt the people: there ſhall be as the ſhaking of an Olive-tree, and as the gleaning grapes when the vintage is done, Iſa. 24. 13. See *Iſa.* 61. 10. *Deut.* 4. 29, 30. *Jer.* 33. 6. *Jer.* 31. 12. *Iſa.* 27. 5, 7, 8, 9.

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CHAP. II.

Promiſes:

1. *Againſt the ſeductions of Antichriſt.*

1. THe faithfull are of God, and overcome Antichriſtian ſeducers, 1 *John* 4.4.

2. The Elect cannot be ſeduced, *Mat.* 24.24.

Promiſes:

2. For the deſtruction of Antichriſt.

See 2 Theſſ. 2.8.

The ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eat her fleſh, and ſhall burn her with fire, Revel. 17.16.

See ver. 8.

There is a Promiſe that *Babylon* ſhall be caſt into the Sea as a milſtone, *Rev.* 18.21. *And a mighty Angel took up a ſtone like a great milſtone, and caſt it into the Sea,*

ſaying

saying, thus with violence shall the great city Babylon be thrown down, and shall be found no more at all. Each word almost hath a gradation, in that an *Angel, a strong Angel,* taketh a *stone,* & *a great stone,* even a *milstone,* which he letteth not barely fall, but *casteth,* and with impetuous force, thrusteth in *the bottom of the Sea,* whence nothing ordinarily is recovered, much lesse a *milstone,* thrust from such a hand, and with such force.

Forbes upon the place, *Magnus lapis sua mole ruit cum ingenti impetu: maiori, si projiciatur: longè maximo, projectus ab aliquo valido & robusto.* Bright. *in loc.*

CHAP. III.

Promises:

For calling the Jews.

THere is a Promise made of calling the Jews unto *Christ,* and causing them to turn from their transgressions, *The Redeemer shall come from Sion, and unto them that return from transgression in Iacob,* Isa. 59. 20. *They shall be graffed in again, for God is able*

to

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to graff them in, as it is written, There ſhall come out of Sion a deliverer, and ſhall turn away ungodlineſſe from Iacob, Rom. 11. 23, 26. Before the ſecond coming of Chriſt, the Jews ſhall be converted and become a moſt famous Church again: and they ſhall be the means of the ſalvation of all the Elect, that ſhall remain to be converted among the Gentiles, as the Apoſtle plainly teacheth there, *ver.* 25, 26. *I would not, Brethren, that ye ſhould be ignorant of this myſtery, that blindneſſe in part is happened to Iſrael, until the fulneſſe of the Gentiles be come in, and ſo all Iſrael ſhall be ſaved.*

In *Hoſea* there are moſt ſweet and comfortable Promiſes to the Jews.

1. Of delivering them out of miſery, and making them to flouriſh again, comparing their wretched eſtate to death, and their delivery to a reſurrection, *Hoſ.* 13.14.

2. A Promiſe of their repentance

ance and turning unto God, *Hoſ.* 14. 2,3. Book V.

3. Of the forgiveneſſe of ſins, peace, reconciliation, *v.*4.

4. Of a glorious Church, *verſe* 5,6,7,8.

Theſe Promiſes which God hath made unto that Nation, that he will call them, and make them his people again, ſhould provoke us to pray for them, as they did for us, *Cant.* 8. 8.

CHAP. IIII.

Promiſes:

For bringing in the Gentiles.

THus ſaith the Lord, Behold I will lift up my hand to the Gentiles, and ſet up my ſtandard (i. e. the Goſpel) *to the people, and they ſhall bring their ſons in their arms, and thy daughters ſhall be carried upon their ſhoulders, and Kings ſhall be thy nurſing Fathers, and Queens thy nurſing Mothers:* Iſa. 49. 22,23

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that is, God will ſtirre up the Princes of the Earth to be a protection to it, and to ſhrow'd it under the wings of their authority. The Apoſtle *Iohn* ſpeaking of the new Jeruſalem, ſaith, *The Kings of the earth ſhall bring their glory to it.* Rev. 21.24.

Pſ. 68.29, 31. & 71.10, 11. & 102.15. Iſa. 60.2. Pſ. 38.4.

Other ſheep I have (ſaith our Saviour, meaning the Gentiles not yet called) *which are not of this fold, them alſo muſt I bring, and they ſhall hear my voice, and there ſhall be one fold and one ſhepherd,* John 10.16.

Iſa. 60.3, 5, 8

And the Gentiles ſhall come to thy light, and Kings to the brightneſſe of thy riſing. The abundance of the Sea ſhall be converted unto thee, the forces of the Gentiles ſhall come unto thee. Who are theſe that flee as a cloud, and as the Doves to their windows? They are the words of the Church, wondering, as it were, at the ſight of ſuch a propagation, *as a cloud* and *Doves*: it is a prophecie of the Gentiles converted, they flee as a cloud, that is, moſt ſwiftly, and ſhall in

Acts 10.45.

ſuch

such flocks come into the Church, as if a whole flight of Doves driven by some Hawk or tempest, should scour into the Columbary, and rush into the windows. The Prophet *Isaiah* almost in every Chapter speaketh of the vocation of the Gentiles, as the 2. and 9. the 11. the 18. the 42. and 45.

See Chap. 49. 12. & Chap. 54. 1. & Chap. 65. 1. Am. 9. 11, 12. Eph. 2. 12, 19. John 12. 32.

CHAP. V.

Promises:

To Magistrates.

THE Lord makes expresly this Promise unto a godly King, *That if he decline not from the commandment to the right hand or to the left, he shall prolong his dayes in the kingdom, he and his sons in the midst of Israel*, Deu. 17. 19, 20. *His enemies will I cloath with*

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shame, but upon himself shall his crown flourish, Psal. 132. 18.

Promises to Ministers, { 1. Extraordinary, the Apostles. 2. Ordinary, all faithful Ministers.

Promises to the Apostles.

1. To work miracles, *Mar.* 6. 17. That Promise was made by *Christ* unto his Church, to be fulfilled immediately after his ascension. It extended only to the times of the Primitive Church, and to such as then lived, *Perkins*.

Mat. 19. 28. & 28. 20.

2. To cast out devils, *Mat.* 10. 1.

3. The Spirit promised to lead them into all truth, *Ioh.* 16. 13. so that they were free from errour in doctrine.

Promises to faithfull Ministers.

1. For sufficiency and a competent measure of the blessings of this life.

God promiseth this as a blessing to his Church, that in the plenty and abundance he would give his people

people, his Miniſters alſo ſhould be plentifully provided for: *And I will ſatiate the ſoul of the Prieſts with fatneſſe, and my people ſhall be ſatisfied with goodneſſe*, ſaith the Lord, *Ier.* 31.14.

Levi hath no part nor inheritance with his brethren, the Lord is his inheritance, according as the Lord thy God promiſed him, Deut. 10 9.

2. Of protection and deliverance from trouble.

I will clothe her Prieſts with ſalvation, Pſalm 132.16. *I am with thee*, ſaith the Lord to *Jeremy, to deliver thee*, Jer. 1.18,19. & ver. 7 8. Jer. 15.19,20. & 20.11. Ezek. 2. 6. & 3.9.

He holdeth the ſtars in his right hand, Rev. 2.1. by which is ſignified his power in protecting and governing his Miniſters.

3. God will take their part againſt their enemies and revenge their wrongs.

He ſuffered no man to do them wrong, yea he reproved Kings for their ſakes, ſaying, Touch not mine annointed, and do my Prophets no

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harm, Pſ. 105. 14, 15. Hitherto belongeth that benediction and prophetical Prayer that *Moſes* made for *Levi*, *Bleſſe Lord his ſubſtance, and accept the work of his hands, ſmite thorow the loyns of them that riſe againſt him, and of them that hate him, that they riſe not again*, Deut. 33. 11.

It was promiſed, *Iſa.* 6. 13. that a tenth ſhould return.

4. God hath promiſed to give good ſucceſſe to their labours.

He walketh in the midſt of the ſeven golden candleſticks, Rev. 2. 1. By which action is noted, his preſence in the midſt of his Church, guiding and bleſſing his Miniſters with all the members thereof.

Lee I am with you alwayes, even unto the end of the world, Mat. 28. 20. Chriſt was preſent with his Apoſtles, and now is with their ſucceſſours by his protection of their perſons, and co-operation in their work, *But if they had ſtood in my counſel, and had cauſed my people to hear my words, then they ſhould have turned them from their evil way, and from the evil*

vil of their doings, Jer. 23.22.

5. Their reward ſhall be great.

They ſhall receive a crown of glory that fadeth not away, 1 Pet. 5. 2, 4.

Their reward is With God, Iſa. 49. 4.

1 Tim. 4.16. Rev. 21,18. Dan. 12 3. Mat. 24.45, 46, 2 Tim. 4-7,8. *Secundum laborem accipiem, non ſecundum proventum*, ſaith *Bernard*.

6. They ſhall agree together, and joyn force againſt the common Adverſary.

It is promiſed, as a bleſſed fruit of the Goſpel, *That Ephraim ſhall not envy Judah, and Judah ſhall not vex Ephraim: But they ſhall flee upon the ſhoulders of the Philiſtims towards the Weſt.*

Iſa. 11.13,14.

CHAP. VI.

Promiſes:

To Maſters of Families and godly Servants.

IN ordering and guiding the affairs of our Family, we ſhould depend by faith upon

ok V.

Gods blessing. See *Psalm* 127.

Promises to godly Servants.

1. They have a general Promise, 1 *Tim.*4.8.

2. More special ones.

5.5,8.

Servants, be obedient unto them that are your masters, &c. *Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free: whatsoever ye do, do it heartily as to the Lord, and not to men, knowing that of the Lord ye shall receive the reward of inheritance: for ye serve the Lord Christ,* Col. 3.23,24.

The Apostle *Peter* shews that a poor servant when he suffers hard words and ill usage from his master, doth herein finde acceptation from God, 1 *Pet.*2.19.

God hath promised to the faithful to keep their houses, and bless them in their going out and coming in.

He blesseth the habitation of the Just, Pro.3.33. Exod.34.24.

It is a special blessing oft promised to the godly, *that their habitation*

bitation and dwelling ſhall proſper, Pro.3.33. that God will *make the habitation of their righteouſneſſe proſperous*, Job 8.6. yea that they ſhall know and feel, that peace ſhall be in their *tabernacles*, Job 5.24.

There ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling, Prov.14.11.

The tabernacle of the upright ſhall flouriſh, the houſe of the righteous ſhall ſtand, Pro.12.7.

God keeps ſuch a fence about them, and their houſes, and all that they have, as Satan cannot hurt them, *Job* 1.10.

Bleſſed ſhalt thou be when thou comeſt in, and bleſſed ſhalt thou be when thou goeſt out, Deut.28.6.

The Lord ſhall preſerve thy going out, and thy coming in, from this time forth, and even for evermore, Pſalm 121.8.

It is the protection of God that keeps our houſes from the calamities of fire within, and lightning from heaven, and from the annoiance and moleſtation of

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evil ſpirits, and other judgments; governours of families ſhould therefore *put ſinne far from their tabernacles*, Job 22.23.

CHAP. VII.

Promiſes:

To Husband and Wife.

IF the husband or wife be godly, they have a Promiſe from the Lord for their comfort. *David* beſtows a whole Pſalm upon them to this purpoſe, *viz.* 128. the ſum whereof was this, That he ſhould *eat the labours of his hands, that he is well, and ſhould be happy: that his wife ſhould be as the fruitfull vine upon the wals of his houſe*, comfortable as well as fruitfull: that his children ſhould be like *the Olive branches round about his table:* profitable and beneficial as well as many (thoſe are of the beſt fruits, the one for chearing the heart, the other for clearing

clearing the face, *Pſa.*104.15. the one for ſweetneſſe, the other for fatneſſe, *Iudges* 9.13.) *That he ſhould ſee Ieruſalem in proſperity all his life long, that he ſhould ſee his childrens children* (as *Iob* 42. 16.) *and peace upon Iſrael.* See alſo *Pro.*31.28,30. Promiſes made to the vertuous woman, and *Prov.*11.16.

Promiſes:

Concerning Children.

God promiſeth the godly, 1. To give them the fruit of the womb.

It is promiſed as a bleſſing and favour of God to his people, to multiply their ſeed, and to make them fruitfull.

I will make you fruitfull and multiply you, Levit.26.9. *He will bleſſe thee, and multiply thee. There ſhal neither be male nor female barren among you*, Deu.7.13,14. The like is *Deu.*6.3. 8.1. & 28.11.

Thy ſeed ſhall be great, and thine off-ſpring as the graſſe of the earth, Iob 5.25. *Thy*

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Thy wife ſhall be as a fruitfull vine by the ſides of thine houſe, thy children like Olive plants round about the table. Lo thus ſhall the man be bleſſed that feareth the Lord. Thou ſhalt ſee thy childrens children, Pſalm 128. 3,4,6.

See *Iſa.*48.19. *Pſal.*115.14.& 127.3. *Pſalm* 113.9.

Theſe Promiſes may abundantly ſuffice to ſettle the minds and hearts of any true believer, under this tentation of grief for want of children, that aſſuredly God will fulfill their deſire, if it be good for them.

2. To bleſs their children every way, { 1. With outward things. 2. In their ſouls.

God hath made a free and gracious Covenant with the believing Parents, and their poſterity, *Gen.*17.7,8. *Acts* 2. 39. *Ier.*32.39. He hath promiſed to bleſſe their children every way, *He will bleſſe the fruit of thy womb*, Deut 7.13.

This is intended in all thoſe places, where it is ſaid, *I will be the*

the God of thy ſeed, which was ſaid to [a] *Abraham* the father of the faithfull, *Gen.* 17. and belongeth to all [b] believers, *The juſt man walketh in his integrity, his children are bleſſed after him*, Prov. 20. 7.

1. God will bleſſe them with outward things.

Perſonal goodneſſe is a good means to bring ſafety, honour, wealth, and many comfortable bleſſings upon poſterity.

Exod. 20. 6. *Their children and childrens children to many generations ſhall be bleſſed*, Pſa 37. 25, 26. Pro. 11. 21.

His ſeed ſhall be mighty upon the earth, the generation of the upright ſhall be bleſſed, Pſalm 112. 2. *His ſeed ſhall inherit the earth*, Pſal. 25. 13. Pſal. 37. 29.

A good man leaveth an inheritance to his childrens children, Pro. 13. 22.

2. God will bleſſe them in their ſouls.

I will

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a That very promiſe was after repeated to *Abrahams* poſterity in all ages to be a ſtaff of comfort to them ſtill, therefore it is oft ſaid, *That God is the God of Abraham, Iſaac and Jacob*, Exod. 2. 6, 13, 16. Levit. 26 42. Pſ. 105 8, 9, 10 b Acts 3. 25 Rom. 4 11, 16 1 Cor. 7. 14 Iſa. 61 9. & 68 23. Pſ. 102. 25 Pro. 14. 26.

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I will pour my Spirit upon thy ſeed, Iſa. 44. 3, 4.

Thy children ſhall be taught of the Lord, and great ſhall be the peace of thy children, Iſa. 54. 13.

If we know our ſelves to be Gods children, we may be aſſured (ſaith one *) that ſome of our poſterity ſhall be ſo likewiſe.

* H. on Job 4

They are *fœderati* in Gods Covenant, by means of their parents, whom when God received into the Church, he received them with this Promiſe, *I will be thy God, and the God of thy ſeed.*

1 Cor. 7 14. Rom. 11. 16 See 1 King 11. 34. & 2 Kin. 19, 30.

Good Parents though they be poor, leave their children a good patrimony, for they have laid up many prayers for them in heaven, and they leave them Gods favour for their poſſeſſion; this is urged therefore as a motive by the holy Ghoſt to provoke parents unto all righteouſnes, *Deu.* 5. 29.

It is promiſed as a bleſſing, that mothers ſhall give ſuck to the children that they bear.

God

God ſhall bleſſe thee with the bleſſings of the breſts and of the womb, Gen. 49. 25.

Promiſes:

To Parents correcting their children.

The rod and reproof give wiſdom: correct thy ſon, and he ſhall give thee reſt, yea he ſhall give delight to thy ſoul, Pro. 29. 15, 17.

Hold not correction from thy childe, for if thou beateſt him with the rod he ſhall not die. Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell, Prov. 23. 13, 14.

Foolishneſſe is bound in the heart of a childe, but the rod of correction ſhall drive it far from him, Prov. 22. 15.

Promiſes to comfort them in the want of children.

To them will I give in mine houſe and within my wals, a place and a name better then of ſons and of daughters; I will give them an everlaſting

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everlasting name, that shall not be cut off, Isa.56.5.

Promises:

To children obeying their Parents.

Honour thy Father and thy Mother, that thy dayes may be long upon the Land which the Lord thy God giveth thee, Exod.20.12.

The Apostle, *Ephes.6.2.* saith, *This is the first commandment with promise.*

Object. The second Commandment hath a Promise annexed unto it, and a large one, of shewing mercy unto thousands, to them that love God, *Exod.20.6.*

Answ. The Greek * word used by the Apostle, properly signifieth an affirmative precept, as our English wore [*Commandment*] doth, of the affirmative precepts it is the first with Promise; Secondly, the Promise in the second Commandment is onely a general Promise made to observers of the whole Law, and therefore he useth the plural

* ἐντολὴ. *Ambrose* and *Piscator* say, this is the first precept of the second Table with promise.

plural number [*Commandments*] and ſaith in the general, *ſhewing mercy unto thouſands*, but this is a ſpecial Promiſe made to them that keep this particular Commandment, *That it may be well with thee, and thou mayeſt live*; this anſwer is given by many learned Divines.

Beza, Vrſin, Rivet on *Ex.* 20. *Zanchius* on *Eph.* 6. B. *Babington*. B. *Andrews*, D. *Gouge* and others.

It followeth, *ver.* 3. *That it may be well with thee, and thou maiſt live long on the Earth.*

The Promiſe mentioned before in general, is particularly ſet down.

Whatſoever belongeth to a mans welfare and wel-being in this life is here promiſed, ſaith Dr *Willet*.

All manner of bleſſings, ſpiritual and temporal, belonging to ſoul and body, concerning this life and the life to come, make to a mans well being; but temporal proſperity is here principally intended, ſaith Dr *Gouge*.

Deut. 5. 16.

Ier. 35. 18, 19.

And Ieremiah ſaith unto the houſe of the Rechabites, Thus ſaith the Lord of hoſts the God of Iſrael, becauſe

becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: Therefore thus ſaith the Lord of Hoſts, the God of Iſrael, Jonadab the ſon of Rechab ſhall not want a man to ſtand before me for ever.

My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother. For they ſhall be an ornament of grace unto thy head and chains about thy neck, Pro. 1. 8,9. See 6.20.

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Promiſes:

For Company.

That we ſhall reap good by the ſociety of the godly.

HE*e that walketh with wiſe men, ſhall be wiſe*, Pro. 13.20. *Then they that feared the Lord, ſpake*

ſpake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they ſhall be mine, ſaith the Lord of hoſts, in that day when I make up my jewels, and I will ſpare them as a man ſpareth his own ſon that ſerveth him. Mal. 3. 16, 17.

Where two or three are gathered together in my name, there am I in the midſt of them, Mat. 18. 20.

FINIS.

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1 *Kings.*

Chap.	Verſ.
2	3,4.
3	14.
6	12,13.
8	23.
9	3,5.
11	38.
17	14.
20	13.
21	29.

2 *Kings.*

Chap.	Ver.
4	16.
7	1.
10	30.
17	39.
19	30,31,34.
20	5,6.
21	7,8.
22	20.

1 *Chronicles.*

Chap.	Verſ.
17	9,10,11,12, 13,14.
22	9,10,13.
28	6,7,8,9,20.

2 *Chronicles.*

Chap.	Verſ.
1	12.
7	14,15,16,18
16	9.
19	11.
20	17,20.
30	9.
34	28.

Ezra.

Chap.	Verſ.
8	22.
9	12.

Nehemiah.

Chap.	Ver.
1	5,9.
9	29.

Job.

Chap.	Ver.
5	11,15.to 27,
8	6,7.
11	15.to 20.
17	9.
22	21,23. *ad fin.*
33	25,26,28.
34	1
36	7,9,10,11.

Psalms.

Psal.	Ver.
1	1,3,6.
2	2,8,12.
3	8.
4	3.
5	11,12.
9	8,9,18.
10	14.
11	7.
12	5,6,7.
15	2,3,4,5.
16	11.
17	7.
18	2,30.
19	7.to 12.
22	26,27,30.
23	1,4.
24	4,5.
25	3,8,9,10,12, 13,14.
27	1,3,5, 10, 14.
28	8.
29	11.
30	5.
31	19,20,23,24
32	1,2,6,7,10.
33	12,18,19.
34	7 8,9 10 to 12, to 16.& 17. to 21.
35	10 27.
36	8,9.
37	3 to 7,9,11, 16 to 20.& from 22 to 30,31,33,34 37 39,40.
40	3,4, 6.
41	1,2,3.
45	15.
46	1. to 5., 7, 11.

Psalm	Vers.
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48	14.
50	15,23.
51	17.
52	6.
55	22.
56	8.
58	10.
62	2,6,7.
64	10.
65	4.
66	4.
67	6,7.
68	3,13.
69	32,33,35,36
70	4.
72	5. to 9,11. to 15,17.
73	24.
75	10.
76	9.
81	10,13. to the 16.
84	4, 5, 7, 11, 12.
85	8,9,12,13.
86	5.
87	2.
89	4,15, 16,23 24, 26, 28 29, 33,34 to 37.
91	1,2. to 7,10. to 16.
92	12. to 14.
94	12 to 15.
96	13.
97	10,11.
98	9.
102	15. to the 18, 20.
103	3,8. to 13,17, 18.
106	3.
107	9,36,38.
110	2,3.
111	5,10.
112	1. to 4, 6. to 9.
113	7,8,9.
115	9. to 11, 13,
116	15.
117	2.
118	5.
119	1, 2, 49, 71, 130,165.

Pſalm	Verſ.
121	3, 4, 5, 6, 7, 8.
122	6.
125	1, 2, 3.
126	5, 6.
127	3, 5.
128	1. to the end.
130	4. 8.
132	11. to 19.
135	4.
137	8, 9.
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140	12, 13.
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145	8, 9, 13, 18, 19, 20.
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4	6, 8, 9, 13, 18 22.
6	22, 24.
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8	17. to 19, 21, 34, 35.
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10	2, 3, 4, 6, 7, 9, 16, 17, 22, 24 27. to 30.
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12	3, 6, 7 11, 13, 14, 19. to 22, 24, 27, 28.
13	2, 4, 6, 13, 15, 18, 20, 21, 25,
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18	10, 12, 20.
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Chap.	Ver.
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21	21.
22	4,5,9,15,19.
23	13,14,24.
24	14,25.
27	18.
28	10,13,14,18 to 20, 23, 25. to 27.
29	17,18,23,25
30	5.

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Chap.	Ver.
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11	1.

Iſaiah.

Chap.	Ver.
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2	2,3,4.
3	10.
4	2,5,6.
6	13.
7	14.
9	3,6,7.
10	20.
11	1,2,4,6. to 10 12,13.
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17	2,6,7,8.
19	17,22,24.
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24	13.
25	4,6,8,9.
26	3,9,12.
27	3, 5, 6, 8, 9.
28	5,12.
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33	6,16,17,19, 20,21,24.
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38	5,6.
40	1. to 5,10,11 29,31.

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42	1,3,4,6,7,16
43	1.to 5,25.
44	3.to 5,22.
45	17,24,25.
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48	9,17,18,19.
49	6,8,6,10,12, 13,15,6,22, 23,25,26.
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52	1,6,10,12,13
53	5.11,12.
54	3,4,5,7 *ad fin.*
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56	2,5.to 8.
57	2,13,15,16, 18,19.
58	8.to 15.
59	19,20,21.
60	2.to 9. & 13 to 18, 19, 20,21,22.
61	1,to 4,&6 *fin*
62	2,to 4,11.
63	9.
64	4.
65	1,9,13,14,16, 17,*ad finem*
66	2, 5, 11. to 14,,8.to 20 22.

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4	1,2,14.
6	3,16.
7	3,7,23.
11	4,5.
12	14.to 16.
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17	7,8,24.to 26
18	8.
22	4.
23	4,5,6,22.
24	6,7.
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29	13.14,21.
33	11,15,16, 19.
34	11. to 16. & 22 to 31.
36	24. to 32,33, 34.
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39	25.
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Chap.	Verſ.
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12	1,2,3,4,10,12.

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Hosea.

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3	5.
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10	12.
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12	9.
13	14.
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3	2,7,16,20.

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Chap.	Vers.
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Chap.	Vers.
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Chap.	Vers.
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3	9,12,13,16 *ad finem.*

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Chap.	Verſ.
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Chap.	Verſ.
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3	8.
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Chap.	Verſ.
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2	6,7,10.
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4	7,8,16,25.
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Chap.	Verſ.
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2 *Timothy.*

Chap.	Verſ.
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Titus.

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Chap.	Verſ.
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7	16.17.
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19	9.
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FINIS.

.24.

4.17.

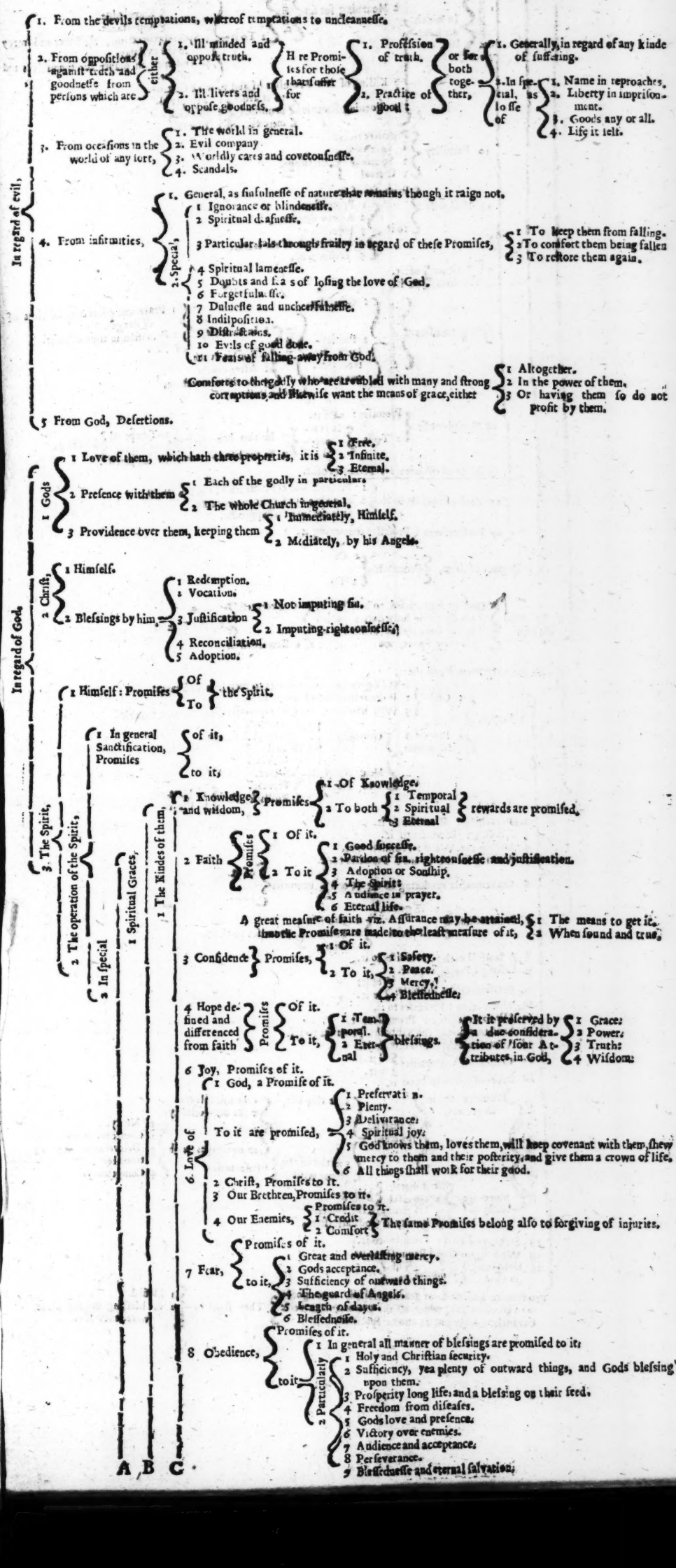
In regard of evil,

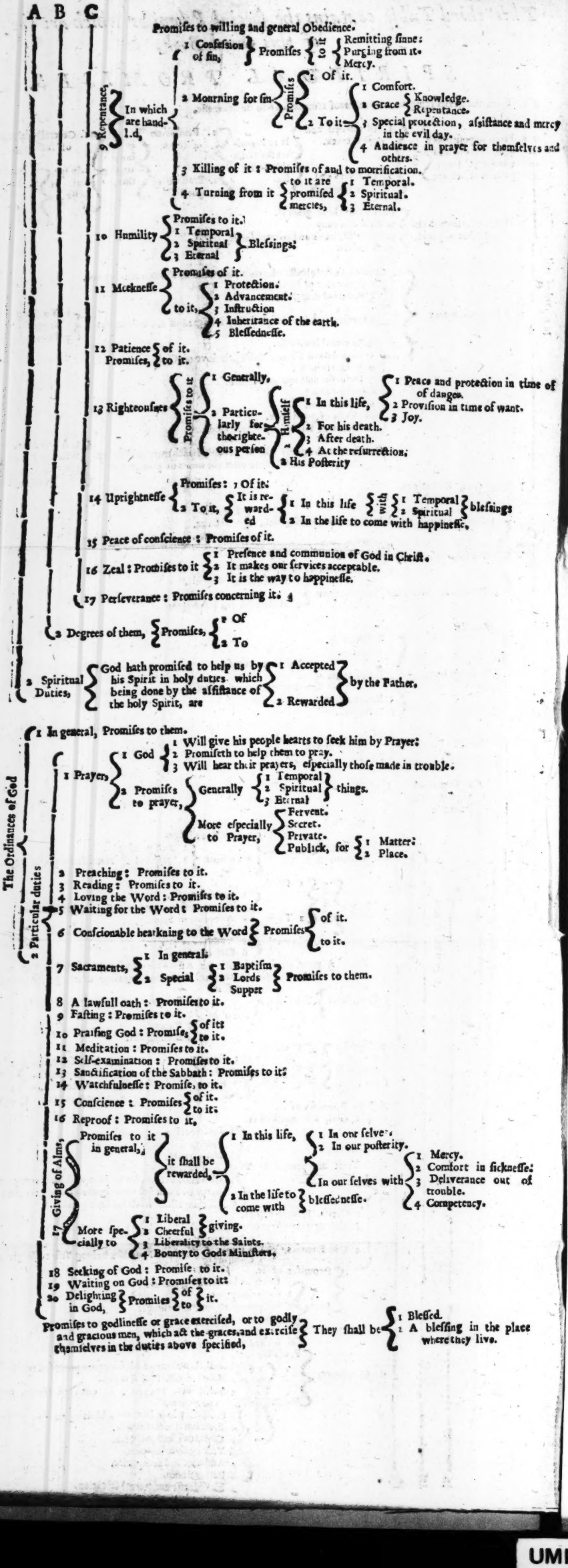
In regard of God,

UMI

This third Table contains the special Promises which are the subject of this third Book.

SPIRITUAL PROMISES.




A
B
C
Promises to willing and general Obedience.
9 Repentance, In which are handled,
1 Confession of sin, Promises it 1 Remitting sinne: 2 Purging from it. 3 Mercy.
2 Mourning for sin, Promises 1 Of it. 2 To it: 1 Comfort. 2 Grace: Knowledge, Repentance. 3 Special protection, assistance and mercy in the evil day. 4 Audience in prayer for themselves and others.
3 Killing of it: Promises of and to mortification.
4 Turning from it: to it are promised mercies, 1 Temporal. 2 Spiritual. 3 Eternal.
10 Humility: Promises to it. 1 Temporal 2 Spiritual 3 Eternal: Blessings.
11 Meekness: Promises of it. to it, 1 Protection. 2 Advancement. 3 Instruction 4 Inheritance of the earth. 5 Blessednesse.
12 Patience: Promises, of it. to it.
13 Righteousnes: Promises to it: 1 Generally. 2 Particularly for the righteous person: Himself 1 In this life, 1 Peace and protection in time of dangers. 2 Provision in time of want. 3 Joy. 2 For his death. 3 After death. 4 At the resurrection. 2 His Posterity
14 Uprightnesse: Promises: 1 Of it: 2 To it, It is rewarded 1 In this life with 1 Temporal 2 Spiritual blessings. 2 In the life to come with happinesse.
15 Peace of conscience: Promises of it.
16 Zeal: Promises to it 1 Presence and communion of God in Christ. 2 It makes our services acceptable. 3 It is the way to happinesse.
17 Perseverance: Promises concerning it.
2 Degrees of them, Promises, 1 Of 2 To
3 Spiritual Duties, God hath promised to help us by his Spirit in holy duties which being done by the assistance of the holy Spirit, are 1 Accepted 2 Rewarded by the Father.
The Ordinances of God
2 Particular duties
1 In general, Promises to them.
1 Prayer, 1 God: 1 Will give his people hearts to seek him by Prayer: 2 Promiseth to help them to pray. 3 Will hear their prayers, especially those made in trouble.
2 Promises to prayer, Generally 1 Temporal 2 Spiritual 3 Eternal things.
More especially to Prayer, Fervent. Secret. Private. Publick, for 1 Matter: 2 Place.
2 Preaching: Promises to it.
3 Reading: Promises to it.
4 Loving the Word: Promises to it.
5 Waiting for the Word: Promises to it.
6 Conscionable hearkning to the Word: Promises of it. to it.
7 Sacraments, 1 In general. 2 Special 1 Baptism 2 Lords Supper: Promises to them.
8 A lawfull oath: Promises to it.
9 Fasting: Promises to it.
10 Praising God: Promises of it: to it.
11 Meditation: Promises to it.
12 Self-examination: Promises to it.
13 Sanctification of the Sabbath: Promises to it:
14 Watchfulnesse: Promises to it.
15 Conscience: Promises of it. to it:
16 Reproof: Promises to it.
17 Giving of Alms, Promises to it in general, it shall be rewarded, 1 In this life, 1 In our selves: 2 In our posterity. In our selves with 1 Mercy. 2 Comfort in sickness: 3 Deliverance out of trouble. 4 Competency. 2 In the life to come with blessednesse.
More specially to 1 Liberal 2 Cheerful giving. 3 Liberality to the Saints. 4 Bounty to Gods Ministers.
18 Seeking of God: Promises to it.
19 Waiting on God: Promises to it:
20 Delighting in God, Promises of to it.
Promises to godlinesse or grace exercised, or to godly and gracious men, which act the graces, and exercise themselves in the duties above specified, They shall be 1 Blessed. 2 A blessing in the place where they live.